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VEDIC TEACHINGS AND IDEALS

ATMA.

Vedic Teachings and Ideals.

BY

"ATMA"

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NARAYAN SWAMI,
President, Dayanand 1st Birth Centenary Committee, Muttra.

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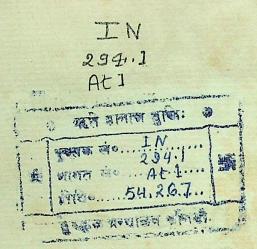
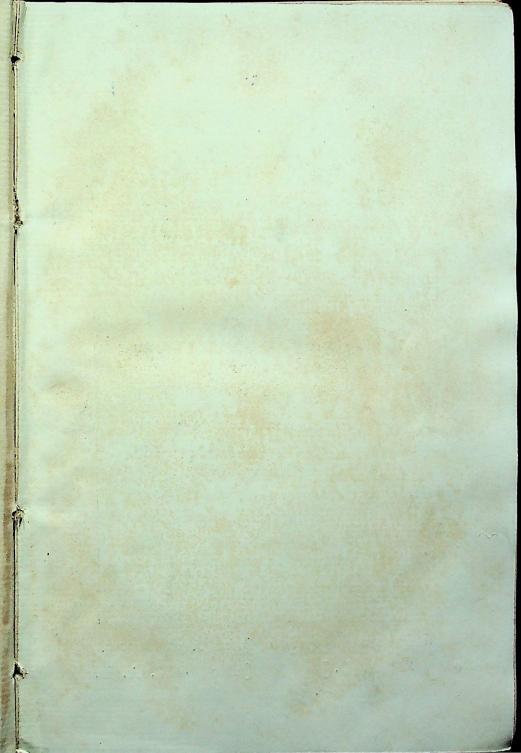
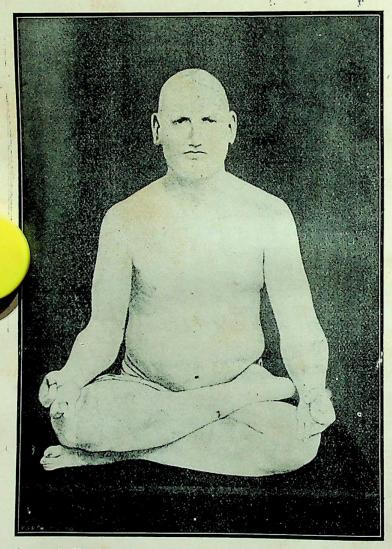

Truth, at first sight, is strangely puzzling but
when understood and realised, becomes
a supreme blessing.

Swami Dayanand, founder of the Arya Samaj.

Born 1824. A. D.] [*D'ed 1883.* A. D.

TO THE HOLY MEMORY

OF

SWAMI DAYANANDA SARASWATI,

AND

TO ALL LOVERS OF VEDIC LORE,

IS DEDICATED,

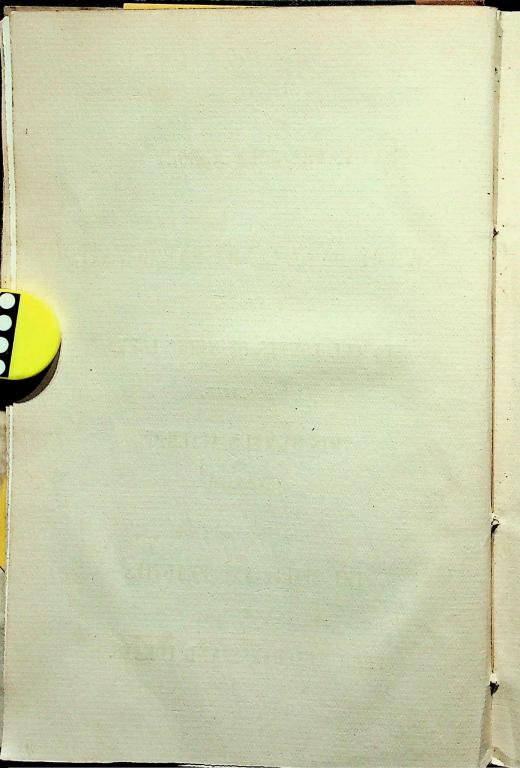
THIS HUMBLE ATTEMPT

TOWARDS

UNFOLDING

THE SPIRIT AND BEAUTIES

OF

VEDIC TEACHINGS AND IDEALS.

PUBLISHER'S NOTE

No religious scriptures have, perhaps, been ever so misunderstood or misrepresented as the Vedas. Though they are the bedrocks not only of Aryan culture but of all civilizations and though the Upanishads, the Geeta, the Smrities, the six systems of philosophy and much that is best in Sanskrit literature derive their inspiration from them yet they are woefully being ignored in Indian Homes. And even men of undoubted learning in this country treading on the foot-steps of the medieval commentators and European Orientalists do not give them the status they deserve. It was Swami Dayanand, the founder of the Arya Samaj, whose 1st Birth Centenary we are celeberating, who put them out of the mire of superstition and verbal jugglery in which they lay buried for millenniums. What untold harm has been done to the humanity at large by ignoring theVedas can well be known by comparing the ideals that men pursued these days with those mentioned in these sacred books.

We are thankful to our learned friend who appears as the author of this book under his pseudonym "Atma" for throwing a flood of light on the subject. We also thank M. Vishwa Prakash for his correcting the proofs and looking to several minor details. It is through his exertions only that the book could be printed in such a short period as ten days.

NARAYAN SWAMI,

PRESIDENT.

Dayanand 1st Birth Contenary Committee, Muttra.

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PREFACE.

Owing to many unforeseen adverse circumstances, this booklet could not be published earlier. Even now, we have most reluctantly sent it to the press, yielding to the pressure of some of our friends who want to publish it, imperfect though it be, before the Birth Centenary Celebrations of the Founder of the Arya Samaj, the universally revered Swami Dayananda Saraswati. Our only consolation is in the hope and prayer that it may be given to us soon in a future edition to remove the many drawbacks that have now unavoidably crept into it. It will be a great help to us, if we are fortunate enough to receive suggestions and criticisms, in the meanwhile, towards improving this hasty attempt.

Our friends, who wanted to see the original Mantras printed in Deva Nagari Characters, will somewhat be disappointed. We have to crave their pardon, as the time and means at our disposal are insufficient to satisfy their wish.

In translating the Veda Mantras, we have mainly (and for obvious reasons) followed Sayana and Griffiths with occasional changes and amplifications when required. We have also consulted

Rai Saheb Siva Natha ji's fine Book, Rig Veda Sara Sangraha, Vaidik Jevan Ashrama, Dehradun.

It now remains to thank all our friends who have helped us in some way or other. We are obliged to the Secretary to the Birth Centenary Committee of Swami Dayananda Saraswati; Mahatma Narayen Swamiji; to Lt.-Col. Bawa Jivan Singhji, I. M. S., C. I. L., retired; to Mrs. B. J. Singh, Shrimati Laxmi Deviji; to Miss B. J. Singh, Seeta Deviji; to M. G. A. Chandavarkarji B. A.; to Miss Padmaja Deviji Naidu; to M. Kantha Prasad ji, Mantri, Arya Samaj, Hyderabad (Deccan) to Mr. Subramanyam and, above all to Shreeman Pandit Keshav Raoji, Judge, High Court, Hyderabad (Deccan); to Prof. Rama Devji, B. A., Editor of the Vedic Magazine; and to M. L. R. Gorakshakerji, B.A. To M. G. A. Chandavarkarji B. A., we owe an apology, as we have been unable to make use of his most valuable suggestions in this edition. We assure him that we shall recast the book according to his advice, should the book be lucky in running through a future edition.

Vaidika Ashrama,
Bhagya Nagara,
Hyderabad (Deccan.)

ATMA.

FOREWORD.

"Grant us a good and healthy, happy and joyous mind."

Rigveda X, 20, 1.

"In the Veda" says Prof. Max Muller, "all possible shades of the human mind have found their natural reflection." "It is the first word spoken by the Aryan man." "It belongs to the history of the world and to the history of India........... As long as man continues to take an interest in the history of his race and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books............... will belong for ever to the Rigveda". "We see in the Vedic Hymns the first revelation of Deity, the first expressions of surprise and suspicion, the first discovery that behind this visible and perishable world there must be something invisible, imperishable, eternal or divine." "This treasure of ancient religious thought the sages of the Upanishads inherited

from their forefathers (the Vedic Rishis)......... they erected on this ancient foundation (the Veda) what was at the same time the most sublime philosophy and the most satisfying religion, the Vedanta." And when about these Upanishads the great Western Philosopher, Schopenhauer, exclaimed, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life and it will be solace of my death". Prof. MaxMuller adds : "If these words of Schopenhauer's required any endorsement I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions." "Of religion it may be said that in it everything new is old, and there has been no entirely new religion from the beginning of the world. The element and roots of religion were there as far back as we can trace the history of man. What is now called the Christian religion has existed among the ancients and was not absent from the beginning of the human race, until Christ came in the flesh, from which time the true religion which existed already began to be called Christian."

Says Dr. Bhandarkar: "The germ, seed or root of the universe is God, the Supreme Soul." "The germ seed or root of the Dharma, True Religion, is in the Veda." "The essence of the Veda, the fountain head of Dharma is truth (*i.e.* equity, equality, love, mercy and other noble virtues, righteousness etc.) and the basis of truth is *dama*, self-control; and *dama* leads one to *Moksha*, final liberation—this is all the teaching". (This means that the Veda leads man through truth and self-control to Moksha or liberation). "Our ancestors as well as those of the Parsis, Greeks, Romans and Germans had strong and firm faith in the love and mercifulness of God; they believed in him as their Father, Mother and Kin, nay the ever present Dweller in man's heart." "The religion we follow was preached and propounded by great Maharsis of yore, sages and saints and from this most ancient religion only have other faiths and creeds sprung up as offshoots." "That alone is the true eternal religion which has been current from the most ancient times all over the earth and in which man's heart finds its ready approval and spontaneous liking." "We, too, (like Mr. B.G. Tilak) believe

that the root principles of religion are the same everywhere, ... but our main object is to get rid of the evil practices that have recently crept into the Hindu religion." "God dwells in the heart of man and teaches him ; but those who get a greater insight of Him (which we may call the *Rishi Drishti*, prophetic insight) rise to the position of Rishis and show others the true path of religion, thus becoming establishers or reformers of religion." " One of the Upanishad's call God *dharmavaham* and *papanudam* (**धर्मावहम्, पापनुदम**) the establisher of Dharma and the destroyer of sin or remover of sin and another Upanishad says that the Veda is the breath of the Supreme Being, and Tukaram says that God teaches His devotees. "True, eternal, everlasting religion has come from God and consists of the knowledge of such eternal principles as truth, equity, love.forgiveness, mercy, self-control etc." "We have to take now the same vow that Tukaram, when he saw many years ago people straying from the path of true religion took to revive a few of those principles of religion which he got from the Rishis (what little has come down to him from the Rishis)". "The truth of the attri-

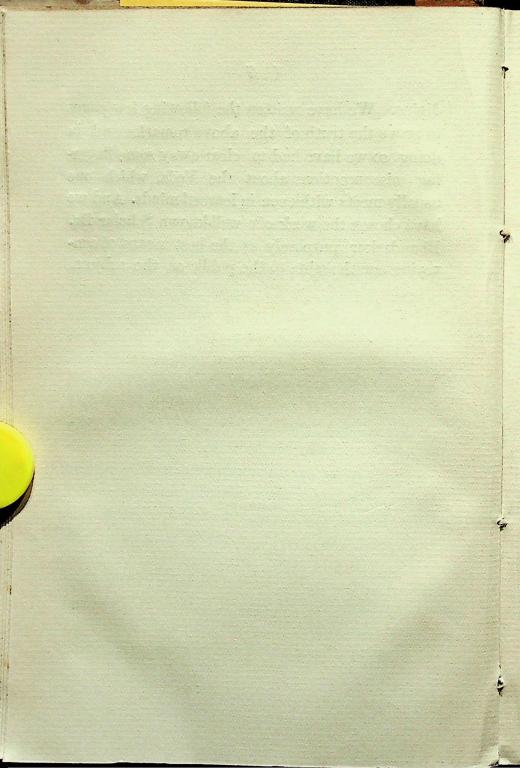
butes of God given in this verse, is being verified by modern discoveries, and it is not to be supposed that the ancients were ignorant of it." "By following that religion alone which is founded on firm faith in God and which makes man pure righteous and holy—give that religion any name you like ; call it the faith of the Thiestic Prarthana Samaj, call it the faith founded on the Upanishads and the Geeta, call it the true eternal everlasting Aryan Religion, or call it the essence of Hindu Dharma—by that religion alone India can rise."

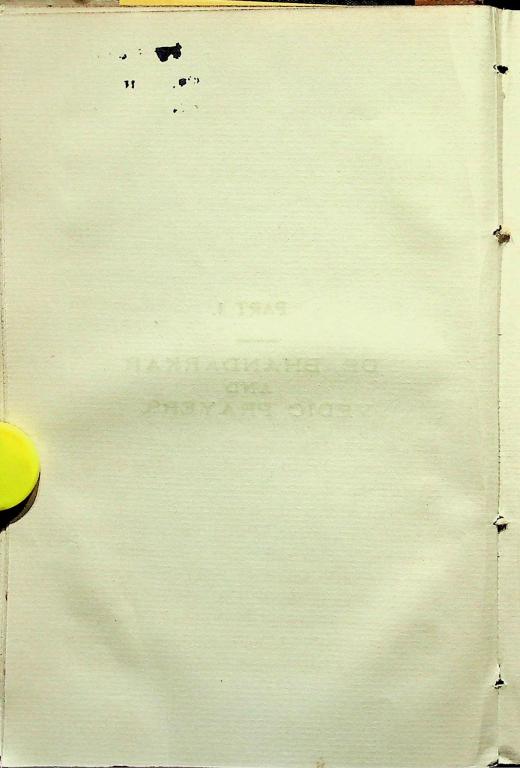
Says Kanada, an ancient sage, that the Veda is the supreme authority upon Dharma because it teaches man that which maketh man happy in this world as well as blissful hereafter. Manu, the ancient Law Giver also says that Veda is the basis of Dharma.

Such in brief is the testimony of a few of the great men from Manu to MaxMuller, from Kanada to Dr. Bhandarkar, regarding the supreme value and worth of the Veda as the most ancient as well as the most sacred Scripture of humanity. The fact is that the Veda leads man from Nature to Nature's God as it contains the

essentials of true Divine Religion and Philosophy. It is not narrow but all-embracing ; it is not sectarian but universal ; the Veda is meant not for one people, or race, or land but for all alike. The Veda itself says this much ; nay, gives it rather as a commandment in these words :

" Preach and proclaim this blessed Word to one and all the peoples of the world to the Brahmin as well as to the Kshattriya, to the Shudra as well as to the Vaishya ; nay, even to the lowliest of the low; to your own or to a stranger." The Veda contains all the most helpful, needful, beautiful, universal ideas or principles and sublime ideals that man requires at any time or in any clime. When great oriental scholars of the West like Prof. MaxMuller say that " all possible shades of human mind have found their natural reflection in the Veda" and when great Sanskritists of the East like Dr. Bhandarkar say that the Veda contains " the seed ; germ " or essence of true religion, Dharma ; nay when these learned men are forced and compelled, despite their prejudices, to say this much about the Veda, surely there must be something really noble, true, and beautiful about it—nay, it must be

divine. We have written the following few pages to prove the truth of the above remarks and in doing so we have had to clear away some lingering misconceptions about the Veda, which one usually meets with even in learned minds. And we have chosen the work of a well-known Scholar Dr. Bhandarkar purposely as the best means of conveying our thoughts to the public on the subject.

PART I.

DR. BHANDARKAR
AND
VEDIC PRAYERS.

CHAPTER I.

INTRODUCTORY.

"God ! May we dwell in free boundless and undisturbed bliss." Rig Veda V, 42, 17.

The sole purpose of writing these few pages is to clear away the clouds of calumny blown from the breath of a great man over the fair name of the Vedas, the earliest sacred scripture of humanity. In his preface to the third edition of the book under review Prapanna Pralapita (प्रपन्न प्रलपित), 'Prattle of a Humble Devotee', the author says about it that it is like a vast jungle of thickets wherein the traveller is most likely to wander away and lose his path. This is quite true. And we feel we are like one of those little creatures that fly about in the darkest parts of this "wild pathless jungle" and go by the name of "fireflies" or "glow worms". If we have, here and there, indulged in a little outspokenness, it is because

counts it a great virtue. On page 6 of the Biographical Sketch prefixed to the book we are told that he picked up this virtue from one of his teachers, Mr. Owen, who always insisted upon fixing the responsibility for an error upon the individual that commits it. So we think we are in good company in trying to fasten the responsibility for mistakes, misconcepts and misinterpretations as well as misrepresentations upon the right shoulders. While we are not blind to the value of some parts of the book, we think it is our duty not to be blind to the draw-backs and errors in the book that are due to prejudice or false notions. The conflicting and self-contradictory statements found in the book are enough to bewilder even the careful reader who might well exclaim : "Are there two different authors of this one Volume ! " This author of the book Dr. Bhandarkar is of opinion that there were two Sri Krishnas, one of the Geeta and the other of the Gopees. Similarly, if this book in its present form were to fall into the hands of a very able and critical scholar of some future age he will not fail to detect in it the presence of two persons or personalities cherishing two different and the author of the book is very fond of it ; nay, he

conflicting views and ideals : For instance (1) he betrays a deep rooted bias against the Vedas in some places which are unscholarly and unfair ; in a few places elsewhere, however he admits that there is in them the germ seed or essential principal of True Eternal, Dharma. (2) Here he says that True Dharma is Eternal, being the same ever and everywhere and that it has existed from time beginningless ; but there he thinks that it is, has ever been, and will ever be, growing and growing throughout eternity. (3) Now he says that it is foolish to pray for the things of this world ; and then he says that one should not despise and give up this world, because this world and the other world are not ; different but one and the same. (4) Here he praises Tukaram to the skies because, he thinks, Tukaram despises the world and the things in it ; but there he blames Tukaram and others for despising the world and its things. (5) Now he prefers Tukaram to Vedic Rishis just because he thinks that the former did and the latter did not despise the world ; and then he prefers Janaka (and hence also Vedic Rishis) to Tukaram just because Janaka (and the Vedic Rishis) did not despise the world and Tukaram did despise

the world. (6) Here he advises people not to pray for worldly things e. g, offspring, wealth, health, honour etc., but in his own case he has bestowed utmost care in bringing up a large family and has thus gone directly against his own advice ! (7) Now he says it is foolish to throw away the gems you have got near you and go in search of distant or imaginary ones ; while he himself in certain cases goes against this gem-like advice ! (8) Here he clings to the Evolution Theory with the zeal of a fanatic : but there he discards it with no more ado when he finds that it stands against himself; (9) Now he chafes at the improper attitude of Mr. Tilak towards himself ; but then his own attitude towards the Vedas is far more reprehensible ; so that he has not put into practice the teachings of those very fine sermons which he preached to the Editor of *Kesari* ! (10) In some places again, he declares he is in favour of all-round reform and not one-sided half-hearted measures ; but elsewhere he finds fault with the only society which has this same principle of all-round reform as its ideal (we mean the Arya Samaj) becuse, perhaps, it works in all directions in consonance with that ideal, and does not, like the Prarthana Samaj, limit its activities to the

singing of devotional hymns at certain times. (11) Now he brings his position so very near that of the Arya Samaj that he makes us believe for a while that the Prarthana Samaj is almost the same as the Arya Samaj ; but then, a few pages after, he scoffs at the Vedas, Swami Dayananda, and the Arya Samaj so very unfairly as to betray his deep-rooted prejudice against them, and thus stands self-condemned in the eyes of the thoughtful few if ever they find time to read the book carefully.

To sum up, this strange revelation of a double self in the person of the author of the book, this same conflicting and self-contradictory nature of his writings and views, and this same extraordinary eccentricity of his ideal, can find its parallel only in the eccentricity of some comets one may read about in Astronomy. Astronomers assure us that comets present a very strange astronomical phenomena to their sight—the very eccentric way of carving out their path through space. These hairy-tailed star-like bodies are seen to rush towards the sun with amazing velocity ; but when they approach him sufficiently near, they get behind and swing round him with the greatest rapidity, moving further and further away

from the Sun again. When these comets are nearest the Sun they are said to be in perehelion (pere. परि round and helios the Sun) but when they are furthest away from him they are said to be in Ap-helion (Ap. अप away, and helis, the Sun).

The behaviour of the author of Prapanna Pralapita, Dr. Bhandarkar, towards the Vedas is like that of the comet towards the sun. Just as the orbit of the comet presents two points: one at perehelion (nearest the sun) and the other at aphelion (farthest from the sun), so the author of the book presents two fronts or selfs: one coming nearest the Vedic Sun and the other going furthest away from the same *i. e.* if one of his self, is in perehelion, the other may be found in aphelion.

And just as a thoughtful and careful observer alone can detect this strange eccentricity of comets in the heavens, so only a careful and thoughtful reader of the book can detect this strange duplicate eccentricity of Dr. Bhandarkar in his behaviour towards the Vedas.

Thus we see that the impression upon the minds of the unwary general public after going

through the book, will be distinctly unfavourable with regard to the Veda and its followers. And our purpose in writing these few pages is to undo and neutralise this mischief as far as possible. Another subsidiary purpose is to show that the difference between the Arya Samaj and the Prarthana (or Brahma) Samaj is really very slight. In fact we shall show how very near the Arya Samaj comes the Higher Self of the "Acharya of the Prarthana Samaj". It is only his lower or undeveloped Self that now and then takes pleasure in treating the Vedas undeservedly and unfairly, thus becoming the means of widening the gulf between these two Sister Samajes by making much of the slight differences between them. So our purpose is to point out this fact to all those who have at heart the common good of these bodies so that they may in future try their best to emphasize the great principles of unity more than the very slight difference in faith. If we want that the two Samajes should work hand in hand towards ameliorating the condition of our countrymen, then we must first know how little difference there is really between the two and how very much of common ground we can traverse together; and knowing this fact we can then put

forth special efforts to work together in friendly way for furthering the cause of the True Eternal Dharma of Veda (वेद) and Deva (देव). We hope that the Higher vision of Dr. Bhandarkar will prevail over his Lower vision in rallying together the better sense of the Prarthana Samaj around the banner of Veda and Deva (*i.e.* Truth and God).

CHAPTER II.

DR. BHANDARKAR'S BIAS AND MISCONCEPTION.

" Be kind and gracious to us, O God, as we approach Thee (in earnest prayer)—good as a friend to a friend and gracious as a Father and Mother to a son ; the races of mankind are great oppressors ; burn up all malignity that strives against us " Rig Veda III,18,1.

" The Prattle of a Humble Devotee "

(Prapanna Paralapita) is the modest title given by Dr. Bhandarkar to a collection in Marathi of his religious writings, sermons, speeches etc., made by one of his many admirers, Mr. D. G. Vaidya, Editor of the 'Subodha Patrika.' We have before us the 3rd Edition of 1919. Sir Narayan Chandaverkar in his short introduction to the book calls it a 'gem' and says further " you and I cannot do better than strive for life's prize—truth, love and the divine harmony of being with the help of utterances contained in this volume." Sir N. Chandaverkar and other Prarthana Samajists consider Dr. Bhandarkar as their

Acharya. The eminent Sanskrit scholar displayed in this book a very high regard deservedly for the Upanishads, the Geeta and the sayings of modern Saints of India such as Tukaram from whom he quotes copiously. His perfect command over Marathi, his mother tongue, his chaste style, his charming manner of illustrating principles by means of well chosen examples, all these add greatly to the value of the book. We have nothing but praise for all these. And if the book were to consist of this alone, that is, if the book were to be confined to the elucidation of the eternal truths contained in the Upanishads, Geeta, etc., then it would have been excellent as far as it goes—a real 'gem' indeed. But it contains, as we have already hinted, some passages and pages which are dark and certainly quite unworthy of the good name of the great Acharya of the Prarthana Samaj. For, these latter make it clear to the reader that even such a great man could not rise above the petty frailty of average human nature. On page 79 of his book Dr. Bhandarkar expresses great sorrow at the light vein and lack of gravity shown by the Editor of the *Kesari* of Poona in approaching serious subjects such as religion, and further on at page 97 of the same book

he says :—" When engaged in serious religious controversy or when delivering sermons etc., a man should be swayed by the highest regard for the strict truth alone and not by any other motive ; he should not ridicule or scoff at his opponent's beliefs, he must not use words which may unnecessarily wound the feelings of the party etc.' Saintly advice is this ! But does our great author and scholar and saint himself observe these rules which he lays down for others ? Or, shall we say that the preacher's duty is to preach and not practise, that the law-maker should also be the law-breaker, that the Lover of Truth, Justice and Freedom should also be the first to suppress them ! O ! how weak is human nature after all ! And how lamentable the consequences !

In a certain remarkable sense the volume before us is a befitting product of the great Acharya of the Prarthana Samaj ; because it is quite in keeping with the very characteristic Article of Faith of that Samaj : " No single book is to be our sole authority; all books are tainted." (See Pp. 142,157,158.) Well, as if in order to at once prove and illustrate the validity of this belief, in the case of his own book, perchance, the

great scholar has allowed some dark passages to spoil the character of this otherwise excellent book. What Sir N. Chandaverkar calls a 'gem' is after all one with serious flaws in it. But both Sir N. Chandaverkar and his beloved Acharya are great men; and to ordinary, little folk like ourselves, is left the very unpleasant, nay painful task of showing where and how this great man misleads his readers and puts them on the wrong track.

If any person wants to know how very biassed and mischievous Dr. Bhandarkar's views are about the Vedas let him read one of the Chapters in his "Humble Devotee's Prattle" on Prayer, the substance of which we give at the end of this booklet. From that summary we take the following few points for immediate discussions :—

I Man has always prayed and we find the Vedic Rishi's praying : "Give me offspring, wealth, cattle."

II The prayers of Saints like Tukaram are for spiritual things and not for the goods of this world e. g. "Free us from pride, vanity, lust hatred etc.."

III The prayers of foolish (मूढ) uncultured (असंस्कृत) peoples are of a lower type for physical (भौतिक) things ; while, those of cultured men and saints are of the higher type for the blessings of spirit (आध्यात्मिक).

IV Our prayers should be the higher spiritual prayers of saints and not those of foolish men.

Now, reader, just consider the effect this will produce on your mind regarding the nature of the Vedic Prayers : (allow us to classify you under two heads)—(1) If you are one of those millions who had have no direct or even indirect knowledge of the nature of Vedic Prayers, and if you are ready to accept (as of course you will) the authority of the great Sanskrit Scholar ; then will you from the above form a very high idea of Vedic Prayers ? (II) On the other hand, if you are one of those few who have some knowledge of the true nature of Vedic Prayers, that is, if you know for certain that the Vedas contain very simple yet sublime, beautiful and fervent prayers of a Universal character embracing the whole field of human needs, desires and aspirations—ardent outpourings

of the human heart in all its varied moods—if you know that the Vedas are a Universal prayer Book for man in all situations ; then, will you from the above form a very high idea of Dr. Bhandarkar's regard for truth, fairness or justice whatever you may call it ?

Accepting for a moment and for the sake of argument the twofold classification of prayers as given by Dr. Bhandarkar, we put him the following questions :—Are there no higher spiritual prayers in the Vedas ? Are all Vedic prayers of a lower type ? If there are both the kinds of prayers in the Vedas, why has he not even *hinted* at the fact in his Chapter on prayer, and why has he given only that which he has been describing all the while as a lower phase and type ? Is it fair and just on the part of a great scholar to treat the Veda in this manner ?

When the Vedas contain both the so-called lower and the higher kinds, of prayers, to select only the former not even hinting at the presence of the latter—what shall we call it ?

We know from the perusal of other portions of the book that Dr. Bhandarkar has a certain unscholarly bias against the Vedas. They say

that the unexpected always happens. We expected quite another sort of thing from him. Strange and rathar inexplicable is his behaviour towards the Veda. As the formost Sanskrit scholar of India he could have pointed out a great many of the parallel thoughts ideas or prayers that are common to the Vedas, the Upnishads, the Geeta and the Saints of modern India ; he could have quoted such from the Vedas giving them the prominent place and regard they deserve because of their priority. He, of all others, could have, as the research scholar of great repute, collected from the Vedas all those beautiful root-ideas from which have sprung up in later times the Upanishads, the Geeta etc., nay, he could have collected a large body of facts to show that all the five great methods (or Yogas) of *Shraddha* (श्रद्धा), *Karma* (कर्म), *Jnana* (ज्ञान) *Prapatti* (प्रपत्ति) and *Bhakti* (भक्ति) can be traced to the Vedas. At the least, on the subject of prayer, he had the most splendid opportunity to collect those simple yet sublime and fervent prayers, from the Vedas and to show that Tukaram merely echoes some of them. Not only does he fling this opportunity to the winds but he does strongly enough present the Veda in a most

unbecoming and highly suspicious manner to the reader.

To remove all possibility of doubt and to make our position quite sure, safe and secure against possible charges of bias on our part we first asked serveral gentlemen to read and re-read the Article on prayer and then we asked them to tell us what impression it had left upon their minds about the nature of Vedic prayers. They all said that the impression upon their minds was that Vedic Prayers (according to Dr. Bhandarkar of course) were of inferior quality. To our further question : 'Is Dr. Bhandarkar justified at all in creating such an impression wholly unworthy of the Vedas especially when it is a fact that they contain simple, beautiful, sublime, spiritual prayers ? they replied that he, far from being justified, must have been labouring under some bias against them ; in as much as he is distinctly misleading the unwary and putting them on the wrong track.

Not being satisfied with even this addittional external testimony against Dr. Bhandarkar, we searched our own heart and reasoned with it thus :—' Dr. Bhandarkar is a very great man, a great Pandit, a great Scholar, of high repute, of

vast experience, of clear vision, of mature judgment, and a great modern Acharya of saintly character admired and even adored by great men ; has to his credit a great mass of noble work and service ; has reared and brought up a great and noble family—which one fact alone is in itself a grand work of great inspiration to all (inspite of his dislike and contempt for the Vedic prayer ; " Give us noble offspring " which he advises others not to use at all, by the way?)—"Yes, all is great with this great soul, Mahatma,—how dare you— "

Exactly and precisely because Dr. Bhandarkar is great in everything the mistake on his part is very great although it may appear at first sight to be slight ? A man rowing a small boat carrying himself will, if he misses. drown himself ; while a great captain of a great ship will drown thousands even though the mistake in the latter case be smaller. All the great work to the credit of Dr. Bhandarkar will lend all its mighty weight and force to his mistake and mislead myriads of his unwary followers and admirers and adorers ! The greater he is, the greater, in geometrical progression, his mistake will become, if it be not pointed out and redressed !

"Yes, we perfectly understand you. But are you sure that he is in the wrong? Can you not put a better construction upon his wording? Just suppose that Dr. Bhandarkar simply means that as the Vedas contain prayers of a lower type they shall be disregarded as being tainted just like tainted food milk etc."

Well, even if we try to put the best construction upon Dr. Bhandarkar, he does not escape the charge to which he has laid himself open. For in his sight everything, every book, is tainted—even Tukaram his every idol, he says, is tainted (see p. 512 para 2). There and on the next page he says that Budha, Jesus, Mahommad, Tukaram, all in fact are tainted and none is wholly trustworthy. (Can his own book Prapanna Pralapita be authoritative? Because it too is tainted). The Upanishad says:

"Full, perfect is that; full perfect is this; from the full and the perfect comes up, evolves or emanates the full and the perfect." *

In the above Upanishadic verse if, in place of 'full' we put 'fool' and instead of 'perfect'

*Note—The Upanished has taken this idea from the Atharva Veda (X, 8, 29)

we read 'tainted' we get what Dr. Bhandarkar believes and preaches : " Tainted is that, tainted is this; from the tainted comes up, evolves, the tainted." In this is contained the whole philosophy of the lower self of Dr. Bhandarkar, the Acharya of Prarthana Samaj ; just as the whole philosophy of the Upanishads is found in the above given Upanished-verse. The old Rishi said one thing and the new Acharya says another thing.* He, in common with the members of the Prarthana and Brahma Samajis, believes that all religious works or books are tainted and that therefore one should select only the best portions from them and leave aside the inferior parts. This belief is repeatedly dwelt upon and explained in the body of the book some twenty times or even more (see p. 106, 142 etc.). It is called the *Madhukaree vritti*, (मधुकरी वृत्ति) the bee's way. Far from acting according to this his own Prarthana-Samajic Principle of belief which enjoins him to select the best portions, only we find actually inverting it by selecting the contrary what he considers to be inferior. Thus we see

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* Compare with these, the *old* advice : "Treat a stranger is a good man until he proves himself to be rogue" and the *new* advice : " Treat a stranger as a rogue until he proves himself to be a good man. "

that Dr. Bhandarkar has gone directly against his own principle and has thus laid himself open to the charge of suppressing Truth and thereby misleading his unwary readers whose number is legion.

Thus, then, it is sad to see how, judged by his own standard of beliefs and preachings, the charge sits more and more heavily on his shoulder the better construction we try to put upon his deed and words !

" No ! Sir ; the great scholar is not guilty of such flagrant injustice as you suppose him to be. Why do you not just change the angle of vision ? The great man has come forward boldly and fearlessly to show that the Vedas contain very ordinary prayers, after all. He just wanted examples of such common-place prayers and he took them from the Vedas. It is indeed heroic on his part to do so. "

Even thus he cannot escape. The great scholar as a shrewd man of culture ought to have known that to treat the Vedas in such an undignified manner is a grave mistake of unpardonable magnitude bringing into disrepute his own scholarship and strict regard for truth. No man of even

ordinary sense will dare to do such a thing against his conscience unless that man is under the powerful influence of some deep-rooted bias, fear, compulsion, intimidation etc. Far from being bold and heroic it is quite the contrary. Had he merely wanted an example or two, he ought to have either omitted all references to the Veda or quoted examples of both the kinds from them pointing out that the Vedas are Universal Prayer Book of Humanity suited to all sorts of people, high and low, rich and poor, educated and uneducated alike. In this way or in some other way that great man, that shrewd man of vast experience, could have very easily placed himself above reproach or even suspicion of prejudice or of violating the principles of fairness, truth, and justice. It is sad to reflect, nay it is painful to see, that Dr. Bhandarkar did not care to avail himself of any one of these ways. Not a hint, not a word, not even a foot-note, he deems it fit to add or put in to show that the Vedas are Universal, Catholic, or Cosmopolitan Scriptures of Humanity. On the other hand if the article insinuates and suggests any one thing clearly it is about the low character of the Vedic Prayers. (It appears to be a clever and deliberate attempt

towards villifying the Vedas.) It is auspicious above all degree. Can anyone call such a thing or performance bold, courageous, and heroic?

"The world appears to the pessimist to be full of misery, while the optimist takes it to be full of happiness. Even God appears to the suffering culprit as the great Avenger; while to the humble patient *Sadhu*. He appears to be great Benevolent Benefactor of all. When there are to be found men in this world who will not hesitate to find fault with the world itself or even with God himself, it will be strange indeed if you do not find men ready to find fault with the Vedas. So you need not quarrel with the great scholar for his finding fault with the Vedas. Do not disturb the great old man in his well earned rest. For he has had enough of strenuous fight in his days."

When a man runs short of good argument he will either be silent or get angry or philosophise in a patronising tone as above. For therein the reader will see no argument worth the name. The charge to which Dr. Bhandarkar has laid himself open is clear as day light, and no amount of sophistry will save him from that

unless he comes forward boldly and nobly to acknowledge his mistake and remove it. We learn from his biography (p. 72 to 75 Bio.) that he was roughly treated and handled by the Poonaites and Tilakites at time of certain controversies that raged there round the Age of Consent Bill and the Prarthana Samaj Movement in Poona and Bombay. We are sorry that such events had occurred then as to make us sympathise with Dr. Bhandarkar. But all this trouble, it is sad to see, has had no chastening influence on him. He says (p. 72-73 Bio.):—"But never did I hitherto meet with an opponent who treated me with such studied discourtesy as Mr. Tilak had been doing. This circumstances has rendered my task disagreeable and even painful and I should have much preferred to remain silent now, were it not for the fact that the silence was likely to be misconstrued." These words which he directs against Mr. Tilak we can use with greater force and truth against Dr. Bhandarkar himself. For what about the "studied discourtesy" with which Dr. Bhandarkar has been treating the Vedas in his book rendering our "task disagreeable and even painful"! And we too feel that we "should have much preferred to remain silent, were it not for

the fact that the silence was likely to be misconstrued"! Dr. Bhandarkar's treatment of the Vedas is far more to be condemned than what he himself got from Mr. Tilak. And why? Because we have shown partly and we shall show fully that there is no justification at all for the "studied discourtesy" with which he has been treating the Vedas. Our complaint against him is greater than his against Mr. Tilak.

Could it be that Dr. Bhandarkar is ignorant of the fact that there are simple yet sublime prayers in the Vedas? No; never. Why then does he not give even a single prayer of that kind? Why this sort of suggestive mysterious silence? A really serious, honest, sincere and impartial scholar would have never omitted to mention them. He would rather have given them a prominent place of honour in his book and his article on Prayer, as being the earliest and oldest specimen of spiritual prayers. Could it be that the omission is due to mere thoughtlessness? No; never. For, we think that such a thoughtlessness cannot be ascribed to one who is a careful, thoughtful writer generally; at least the wording and the whole manner of presenting the subject does not

allow us to do so. And who can say that the great scholar was thoughtless in a serious case like this where the honour of the Vedas is at stake! No; the omission is ominous, suspicious, (deliberate, wilful, purposeful,) intentional and suggestive! Thus then, if this omission is due neither to thoughtlessness, nor to ignorance to what then is it due? To *prejudice and bias* clearly or to misconception. There is no other explanation; for we have exhausted all possible sources of the error. Hence in the absence of all other alternatives we have to fall back upon *bias* as the only cause of the omission or misconception.

When great men commit a wrong and little men see no way to redress it, the latter, that is, the wronged little folk are usually advised to take it or to submit to it with philosphic calmness or to pass it over as a matter of course, and if the wronged party continues to cry and clamour for justice against such a course of double injustice, it is taken to task asi impudent and even punished as disturber of peace or for disobedience of some other imaginary fault. Thus wrong after wrong follows; and insolent insults to injuries are added to prove the truth of the poet's saving.—"Behold! how great men go on ever blundering and thun-

dering, and little men go on ever murmuring and suffering!" Accordingly we little folk might be thought of as impudent disturbers of the well-earned rest and peace of the great old man who has done so much good to the world, if we do not listen to the kindly well-meant advice and forget this wrong lest other and greater wrongs be added to it

But should not the great old man boldly and nobly come forward to acknowlege his mistake and redress the wrong he has done? That is justice and until that justice is done as a sacred duty he owes to the sacred Vedas we little folk do not see how we can keep quiet. Precisely because the old man is both great and good we feel that the wrong done by him is keen and sharp and cutting to the quick. And it is all the more unpardonable coming as it does from such an unexpected quarter.

"But surely Dr. Bhandarkar is justified in his attitude towards the Veda from the Evolutionist's stand point of view? Why Not?" No! not even thus he can absolve himself of the great mistake and mischief he has committed; no, not even with the aid of that theory of evolution he can escape from the charge to which he has laid

himself open. He cannot take shelter behind Evolution. We shall take up this subject in Chapter V.

CHAPTER III.

DR. BHANDARKAR'S IDEA OF PRAYER.

"May we, ourselves strong brave and noble, bring up strong, heroic, noble blessed progeny"

Rigveda IV, 51, 10.

"Loudly may we proclaim, at divine worship the great Divine Truth amidst assemblies of noble heroic offspring" Rigveda II, 35, 15.

"O Supreme God, may we, with our noble heroic progeny, be the lords and guardians of rich delightful blessed possessions." Rigveda IV, 50, 6.

What is a prayer? It is the expression in thought, word or deed of a desire or aspiration of a weak needy soul made in the presence of a higher power to enlist the sympathy of and thus to secure help from the power in its efforts towards the fulfilment of that desire or aspiration. This is what we understand by a prayer. Prayers may be thought-prayers, word-prayers, or deed-prayers. Dr. Bhandarkar however, defines

prayer thus :—" When man can do a thing he does it himself; but when he is unable, he prays to some supposed mighty benevolent beneficent Being to get it done for him." The reader will see that Dr. Bhandarkar's idea of prayer excludes self-exertion on the part of the person praying; while our idea of prayer includes it—nay rests upon it. In other words Dr. Bhandarkar speaks of " idle-prayers " while we hold that a great many real and genuine prayers are " active prayers." A very large number of prayers spontaneously rise from the lips or hearts of pious people whenever they begin to do a thing or are busy in doing it or have almost done it. It is a fact that there are truly pious men whose entire life is one long continuous earnest holy prayer for the good of all creatures. And yet these prayers are more genuine than those which Dr. Bhandarkar has before his mind when he framed that definition. It is a pity that when Dr. Bhandarkar was writing on Prayer he did not go deeper into the subject; otherwise he would have been the last person to pass by lightly over the most ardent fervent aspiration—prayers that rose from the holy hearts of the Vedic Rishis; he would have been the last person to consider worthless some of the

sublimest aspirations of the human heart that have found their noblest expression in the Vedic Prayers.

Take for instance the prayers that we have quoted from the Rigveda at the beginning of our Chapters. Are they the worthless idle prayers of foolish savages unworthy to be used by saints and cultured persons of this twentieth century ? How simple they are and yet how beautiful, how sublime! Mind you they are the prayers of sages although Dr. Bhandarkar might consider them as the prayer of foolish savages. Every letter, every word in them is precious in spite of Dr. Bhandarkar's prejudice. We shall show in this and the following chapters that those very prayers which Dr. Bhandarkar dismisses summarily as those of foolish uncultured peoples are the ones that can make this earth a veritable heaven, can show and prove to us the greatness of the glory, wisdom, love and grace of God, and can lead and draw us to the Lord. We shall show that those Vedic Prayers are for such of the noble gifts and blessings of God as have the power to make us turn, not away from, but towards Him! Who will not pray for, and

why should not men pray for, such noblest blessings? Is there any sense of wisdom in, or is there any reason for despising or condemning such heavenly blessings? It is a pity that Dr. Bhandarkar did not go deeper into the subject.

So much on the nature of prayers. Now before passing on to the classification of prayers it will be better to acquaint the reader with a few more of Dr. Bhandarkar's ideas about prayer. Here we give what he has to say about Vedic Prayers and those of Saints.

(i) Rishis of the Vedas pray to God to give them "offspring, wealth and cattle."

(ii) When man's heart grasps the pure lofty truths of religion he does not pray to God to give him such external (objective, physical) things.

(iii) Saints like Tukaram despised such wordly objects, hence,

(iv) We never find these saints praying for health wealth etc., but

(v) We find them neglect and despise such things and pray only for spiritual objects e. g. freedom from pride, lust, greed, hatred etc.

(vi) We must follow and advise others to follow the saints and not fools who pray for wordly things.

From this we see that, in the opinion of Dr. Bhandarkar to be a saint and to grasp the pure lofty truths of religion, man has to despise wordly objects and pray only for spiritual things; and that those who do not rise to the height of this sort of saintliness and remain fools, like Vedic Rishis, pray for worldly objects.

Dr. Bhandarkar classifies men, religions and prayers into two board classes ; the cultured (संस्कृत)and the uncultured. (असंस्कृत) Cultured persons and saints like Tukaram attain a high state of religious knowledge and spirituality and therefore despise worldly things ; while uncultured people remain in a low condition and being unable to attain that lofty state pray for worldly things. The Vedic Rishis belong to the second class. True, he does not make this last assertion in so many clear words ; but he implies it, as he allows his readers to go away with that impression.

When Dr. Bhandarkar teaches, as shown above, that pure lofty knowledge of religion and

true saintliness disdains, despises and cares not for the world and its things we must know that a temporary change has really taken place in his true-self. For in his normal moods he holds up the example of the famous King Janaka of Mithila, father of Sita, who followed the Vedic ideals, as far superior to that of Tukaram whom he condemns in no uncertain terms (see p. 336-7 Prap. Pral and also p. 99-100 Bio. Sketch.) Therefore, had he gone a little deeper into the subject and had he been in his normal state of mind at the time of writing his Article on Prayer, he would have himself shown the superiority of Vedic Prayers to those of Tukram. But, as that article stands now it does violence to both the Vedic Rishi as well as Tukaram. For in it Dr. Bhandarkar has misrepresented the Vedas as well as Tukaram. Let us see how.

Dr. Bhandarkar laments, in the most pitiful accents and upon many a page of his volume, the degenerated condition of the people not only of India but also of Europe and America at the present time. He often quotes too, the famous lamentation of Tukaram over the low condition of the people at that time :—" Lord, I cannot see with my own eyes these people sinking into

the occean of misery " Now, what is at the root of all these wailings of Dr. Bhandarkar and Tukaram ? A little thought will show that *a lack, want or dearth of good, . brave, true, noble and heroic offspring* is at the bottom of all such bewailings on the part of Tukaram Dr. Bhandarkar and others. So the Vedic Rishis in praying for just such noble heroic progeny did really pray for the very same thing, Dr. Bhandarkar wants most at this time and Tukaram wanted most at that time ! If there be any difference at all it is in the manner of praying. The Vedic Rishis prayed directly to God right, manfully and fervently ; while Dr. Bhandarkar and Tukaram express it in bewailings, sighs, moans, cries and lamentations in an unmanly way. The Vedic Rishis felt no shame in approaching God directly to bless them with noble heroic progeny ; while both Dr. Bhandarkar and Tukaram feel ashamed to pray directly to God for such heavenly blessings although they express it indirectly in their lamentations and wailings. And this unmanly *shame* goes by the name of " culture " and " spirituality " ! For, what is the meaning of these lamentations ? Do they not carry within them a silent mute prayer for brave

noble progeny ? Are not bewailings indirect prayers? And yet such is the audacity and vanity of " culture" and " spirituality " now a days that manly direct, earnest prayer to God for noble progeny is regarded unworthy of progressive religious ideas and lofty spirituality ! Does not the Vedic prayer for noble heroic progeny and rich blessed possessions go to the very root of all our most urgent wants and needs physical, educational, economical, moral, political, religious, social and spiritual needs—in fact all sorts of needs ? And yet Dr. Bhandarkar calls him, the Vedic Rishi, a foolish fellow ignorant of pure lofty religious truth and advises his readers not to follow such fools !

Well! whom should we follow ? Dr. Bhandarkar's favourite, Tukram who he says did not care for the world or Dr. Bhandarkar's dislike, the Vedic Rishi, who he says did care for the world ? We have to make a choice between the very " saintly " Tukaram and the very " wordly " Vedic Rishi. A momentous choice, this, between " secularity" and " spirituality." Yet we will make a just and right choice. Let us see which of these two is the better. If we follow Dr. Bhandarkar's advice then we shall

have to pray to God not for good noble heroic progeny but for freedom from pride, anger, greed, hate, vice etc. On the other hand, if we want to follow the Vedas then we shall have to pray to God for such blessings as *Suveerya* (सुवीर्य्यं) etc. What is *Suveerya* ? The possession of the virtues noble and heroic, or the possession of heroic vigour, or the possession of good noble heroic progeny. (From Su=very, good, noble and Vira= hero, manly=Latin *vir*, from which the English word virtue is derived). We shall put it into algebric form to make it clearer.

सुवीर्य्यं=Suveerya=Suveerahood=All the noble virtues vigour etc. possessed by noble heroic progeny. (For a few of which Tukaram prays.)

(for which the Vedic Rishi prays to God)

Here at a glance the reader can see how, while the Vedic Rishi does pray for the possession of all the noble virtues, Tukaram prays only for a few of them. Which of these two ideals is the higher and nobler ? The Vedic ideal of the possession of perfect manhood, of noble heroic progeny etc., or the Bhandarkar ideal of freedom from pride anger, hatred etc. ? *To aim at perfect manhood*

and perfect virtue in one's own being as well as in one's own offspring—this is the ancient Vedic Ideal. Who can say that this Vedic Ideal is foolish, low and grovelling? And yet according to Dr. Bhandarkar the Rishi who prayed for all virtues and blessings was a fool, ignorant of religion and spirituality, while Tukaram who prayed for a few virtues e.g. freedom from pride etc., was a saint ! Dr. Bhandarkar studied mathematics in the College and here is a Sanskrit scholar very fond of mathematics declaring to all the world that a part is greater than the whole !

We saw a little while ago that according to Dr. Bhandarkar saintliness and spirituality despise worldly things and only uncultured irreligious ignorant people care for the world and its goods ; and here we see that saintliness also aims at the possession of some at least of the virtues, if not all. Now the question naturally arises : Why should Saints that despise the world care for virtues at all ? For, it is but right that men, like the Vedic Rishis, who care for the world should also care for the cultivation of all noble heroic virtues, because the world cannot go on without those virtues. Hence we find the Vedic Rishis caring and praying for both all good

worldly things and all noble virtues. But is it not strange that saints that despise the world and its things should care for virtues? We value the virtues because we value the world. The virtues are as much goods of this world as sons, wealth, cattle, health, etc. To prize virtues, then, is to prize worldly things. Similarly spiritual things are also worldly things. We shall show further on how Dr. Bhandarkar's higher self recognizes this truth and even blames poor Tukaram (undeservedly we shall show) for neglecting and despising the world. As a matter of fact Tukaram did not entirely despise the world. No saint who cares for virtues can despise the world in the true sense. We shall show in this chapter how Dr. Bhandarkar's lower self takes hold of some abnormal effusions of some saints and pits them against the noble sublime Vedic Ideal. In his zeal to pull down that lofty Ideal he has misinterpreted both the Veda as well as the Saints and he has gone against his own true self.

The reader will now see that the Vedic Prayers in which the Rishis pray for noble heroic progeny are not foolish idle prayers after all! They are among the noblest prayers. They are

just at this time and for all time the most needful and helpful of prayers. They are prayers which if realized can make this earth a heaven. Blessed will be that day when all men and women on the face of our globe will join in chorus to send forth from pious devout hearts that simple yet sublime Vedic Prayer "Suveeryasya patayah syama" (सुवीर्य्यस्य पतयः स्याम) "May we, ourselves strong brave and noble, bring up vigorous heroic blessed progeny".

All the world is now, slowly in some parts and rapidly in others, awakening to the importance of childwelfare. Childwelfare societies are rapidly multiplying in some of the Western lands. What is the meaning of all those and similar attempts on the part of civilized man? Are they not practical but partial expressions of that hoary noble Vedic Prayer? Dr. Bhandarkar advises his readers to overlook such prayers. But the West is putting it partly into action and thus following it practically. Is it wise, then, that we alone should not follow the Veda?

What a blessing it is to have good brave noble progency? If our offspring and ourselves be *Suverya*, then this earth will be paradise in-

deed ! What a blessing it is to be ourselves and to have our progeny valiant, bravest of the brave like Vashishta, Vishvamitra, Bhrigu, Agastya, Janaka, Rama, and Krishna who instead of despising the world and running away from it as if it were a snare, a prison, a volcano or a hell, had the wisdom and courage to look upon it as "the love-offering and prize-gift" from God to His creatures and to realise that they were the blessed children of God ! Oh for a million more such noble sons we pray, for billion more *Suveera* sons like Mahatma Gandhi of our own times—to make this earth a heaven !

The lower self of Dr. Bhandarkar thinks that to grasp the pure lofty truths of religion and to become a cultured man or saint is to despise the things of this world. And to prove this position of his he quotes approvingly Tukaram thus " Let the whole of my body go to pieces or fall off me ; let the sky fall down but I do not care ; let my mind be fixed upon thy feet" (The real sense of this verse is not what Dr. Bhandarkar makes out but quite different. This will be clearer as we proceed ; What we have to note

here is that Dr. Bhandarkar has misconstrued it here). Fortunately for mankind the sky is not solid and heavy ; otherwise it might have crushed all creatures under its terrible crash and fall and its tremendous weight, and Dr. Bhandharkar could not have quoted this verse from Tukaram had that prayer of his been literally realized then! But Tukaram does not mean that mankind should suffer and he alone enjoy the favour of God. Tukaram was not such a selfish or world-loving man to cry out " I do not care if the whole world be destroyed, but I only want myself to be happy ". But Dr. Bhandarkar misinterprets Tukaram in order to misuse him against the Vedas. He says something like this :—

" These saints not only did not care for their bodies and the world but positively prayed to God for their destruction if only thereby they could get into the favour of God ". Oh what an undignified interpretation is this ! Dr. Bandarkar has not only misrepresented the Vedas but also misrepresented Tukaram ! How ? We see in the world that when man is sorely oppressed by adverse fate and suffers terribly as we know Tukaram did, it is but natural for him to cry out in such an abnormal exceptional case : " Let

my body be destroyed, let the world be destroyed etc." But what sensible man will quote these words approvingly and hold them up as an ideal before all men and advise them to imitate such abnormal effusions of excited momentary feelings? It is a pity that Dr. Bhandarkar has neither understood the Veda nor Tukaram ?

Just consider this: Is this body of ours (and this world we live in) given to us for no other purpose than to be straightway rid of it? Elsewhere Dr. Bhandarkar's higher self or rather his normal self admits (and what sane man will not admit) that this body is given to us by God for good and noble purpose. The Rigveda says that the world we live in is a "love gift from God to man"! Is it then proper for us to pray to God to destroy it! We give here a Rigvedic prayer and ask the reader to compare or contrast its view with that of Tukaram's verse given above and approved by Dr. Bhandarkar.

"May we, ever wise and godly, listen with our sound ears to always what is sweet, noble and blessed; may we, holy devout and pure, ever see with our sound eyes what is good, beautiful and blessed; may we, with firm-limbed healthy bodies

ever praising, extolling and glorifying thee, devote our entire God-given term of life to further the cause of wisdom, piety, purity, health righteousness and all godly virtues". Rigveda I,89, 8.

What a noble sublime Vedic prayer is this! What a lofty ideal it carries in it! An ideal of health and strength and soundness as opposed to morbid moribund State. An ideal of sweetness, goodness, beauty and blessedness as opposed to all kinds of ugly revolting sights! An ideal of love, hope, wisdom, purity and holiness in place of the contrary conditions! An ideal of firmness, godliness, joy, righteousness and devotion to God, man and Dharma alike! Altogether perfect and sublime indeed is this Vedic Ideal! We miss only one thing in this heavenly ideal. And what is that? The utter dislike, disgust and hatred of this world which Dr. Bhandarkar's lower self has discovered in Tukaram in his abnormal condition. The Vedic Ideal is one of freshness, love, beauty, strength and dignity and hence we do not find in it any abnormal exceptional aberrations. With this superb Ideal in view the Vedic Rishi prays to God that his senses, organs, and limbs be all preserved in a strong healthy condition and in perfect working order so that he may be able to

hear, see and do only that which is pure, holy, noble, godly and his entire God-given life time be wholly devoted to the service of God and His creatures. This prayer does also imply that hearing, seeing and doing what is pure and good and noble alone keeps man's body in a healthy perfect working order—it means and suggests also that good holy deeds tend to put off decay, decline and degeneration. Can the Vedic Rishi who prays in this noble manner be a savage who knows nothing of high religious truths ; can we dare call him a fool unworthy to be followed by men of culture and spirituality ? And yet Dr. Bhandarkar takes him to be a fool !

The reader has now before him two different paths one, the Vedic Rishi's path, and the other which Dr. Bhandarkar has discovered in some abnormal verses of Tukaram. The first wants to respect and fully utilise the world to reach God and serve Him, while the second wants to reach Him by despising the world. The first is based upon a due sense of love, respect and responsibility, the second upon disgust of the world. The first teaches men to dwell in the world and do one's duty gladly and joyfully, and the second tries to fly

from the world and shirk duty and responsibility. The first considers the world a necessity, the second a hindrance. The first thinks that a proper care of the world is the means of reaching God ; the second thinks that to care for the world is to turn away from God. The first deems that a good strong healthy body is a necessity for living an ideal life of devotion to God and Duty and wisdom, while the second regards the body a prison-house or a snare. Let the reader judge which of these two paths, views and ideals, is the better for mankind to follow—the Rishi's or the so-called Saint's ?

We have pointed out that man takes a gloomy view of the world when his experiences are most bitter as in the case of Tukaram, although we find exceptional cases of brave souls that do not allow the eternal divine sunshine in their hearts to be clouded by gloom even for a moment. In our opinion Tukaram, although not the bravest, was still a brave man who under exceptional hardship gave vent to gloomy ideas temporarily and we think it is unfair and unjust both to Tukaram and the Vedic Rishi to pick out these gloomy exceptional ideas of an abnormal state of mind from Tukaram and hoist them up as the

ideal for mankind to follow. In their natural normal condition both Tukaram as well as Dr. Bhandarkar have expressed beautiful noble ideas which sound as the far off echoes of the Vedic Ideal. Just as a drowning man will catch even at a straw, so Dr. Bhandarkar's lower self drowning itself in prejudice against the Vedas, thinks that these straws from Tukaram's abnormal effusions will save his hopeless position and so catches at them in sheer desperation. We can quote Tukaram against Tukaram and Dr. Bhandarkar against Dr. Bhandarkar. We can show how these great men contradict themselves. It is said that Satyameva Jayate: Truth will conquer: (सत्यमेव जयते) The truth of the Vedic Ideal shines out at times through the pages Dr. Bhandarkar as well as Tukaram. On page 414 Dr. Bhandarkar quotes Tukaram thus :—

"To worship God is to take care of his creatures." Does not this imitate the Vedic ideal set forth above? What can be clearer than this? And it is not a solitary instance. On page 437 Dr. Bhandarkar explains a verse from Tukaram thus :

Tukaram here advises men in trouble neither to give up food nor to go to the forest

(*i. e.*, leaves the world) even under the most unbearable circumstances but to remember God and meditate upon Him while engaged in the business of the world in order to realise His presence everywhere and feel as much safe and secure as a child on the shoulder of the mother". Here the reader will not fail to remark how very near the Vedic Ideal both Tukaram and Dr. Bhandarkar have come. The Vedic Ideal, we saw, "is not to neglect our body and this world but to use them as sacred gift from our Loving Parent to glorify His name, to do His will in furthering the good of His creatures, and thus to reach Him at last". A little further on page 438 Dr. Bhandarkar quotes verses from Tukaram and explains them thus:

"God having given men everything, sons, wealth, wife, house etc., in all His mercy wait to see whether man being thus made happy turns to God with devotion and attains at last final liberation or not; God's purpose in providing man with these things is to make him use them properly to reach Him finally; God's object in giving to man all these things is that man should learn to love them and through this love of the world man should learn to love God and reach

Him ; God's intention is that with the help of these things man should attain final bliss ".

Here you have the true self of both Dr. Bhandarkar and Tukaram expressing itself in the clearest of terms ; and here you have the Vedic Ideal explained by both Tukaram and Dr. Bhandarkar. Here Dr. Bhandarkar is in perehelion nearest the Vedic Sun. But a short while ago we saw him at aphelion, away from the Vedic Sun when he insinuated that the Vedic prayers were the prayers of fools. Thus we see that Dr. Bhandarkar has two selfs one the normal, the other abnormal ; one the true, the other false ; one higher, the other lower. These two selfs of Dr. Bhandarkar are self-contradictory. We have thus proved that his higher self is with us but that his lower self goes against us. In his eagerness to vilify the Vedas Dr. Bhandarkar's lower self misinterpreted even Tukaram. We have just shown how he has misrepresented the Vedas. Now we proceed to show how he has misinterpreted Tukaram also.

Just consider the following verse from Bhartrihari which means —" Let moralists or politicians blame or praise them ; let riches come or go as it wills ; let death come today or after ages

the wise and the brave will never swerve an inch from the just path". What is the real meaning of this verse ? Does it mean that the wise and the brave do not care at all for honour, wealth or life? No, it simply means that they care for these things and therefore value justice; but that they place justice above these things. Why should man care for justice ? Man's care for justice is evidently based upon his care for honour, wealth, life etc. He cares for justice just because he knows that by so doing he can really strengthen the cause of honour, wealth, life, etc. A poet has sung : " I could not love Thee, Love, so much Had I not loved honour more." Similarly man can say " I could not love justice so much, had I not loved Honour more ". In other words man cares for justice only because he cares for honour, wealth, life etc. Hence the meaning of the verse is really, " The wise and the brave do care for honour, wealth etc., and they care for justice more because justice strengthens honour, wealth, life etc., ultimately."

Similarly when Tukaram cried out " Let my entire body fall off ; let the sky fall down ; but let my mind be fixed upon Thy feet " he meant,

not that he did not care at all for his body and the world (as Dr. Bhandarkar thinks) but that he loved God more than those things. What Tukaram really meant is that he loved God. In Tukaram's love of God can be detected a sort of self-love: "Tukaram could not love God so much had he not loved himself more". In other words his love of God is based upon his self love; his love for himself drove him to love God. Had he not cared for himself he could not have cared for God and loved Him. In this connection the famous Upanishadic Dialogue between Yajnavalkya and his dear wife (see page 446) is very interesting and most helpful. "One does not love one's son, wife ect., for their sake but for the sake of the self". In the famous Creation Hymn of the Rig Veda, over which Prof. Max Muller and others go into raptures, it is said that Kama (काम)-Love, Desire, Will, is at the bottom of all creation. Love of what? Love of self or God's love for His creatures. This shows that self-love rules all creation or that the world is a Love-gift, Love- offspring, from God to His creatures. The conclusion from all this is that Dr. Bhandarkar has both misinterpreted and misrepresented not only the Vedas but also Tukaram. He might

have done it unconsciously but we think there is much resson for suspicion that he was swayed by a good deal of bias. He has contradicted himself, has led others into wrong and false belief and misrepresented the Vedas.

"Perhaps Dr. Bhandarkar condemns only the idle prayers of lazymen and not the earnest prayers of active energetic men"? Well, let us consider this in the light of Dr. Bhandarkar's own views and statements. On page 492 he points out two modes of Bhakti according to Ramanujacharaya's system which are known as the "Cats Way" and the "Monkey's Way" The first is the Quietest or Passive Method of Bhakti and the second denotes the Active, Energetic Method. Dr. Bhandarkar states there that both these are useful to a Bhakta or Devotee. The cat holds its kitten, which is passive and does not exert at all, in its mouth and then takes it from place to place; similarly when a devotee remains quite passive, does not at all exert himself, but throws all his burden of care upon God alone depending upon Him entirely it is believed God himself takes care of this passive prapanna Bhakta. The monkey;

however, carries its young in a different way; the young one clasps the mother with all its might attaching itself firmly while the mother jumps with this precious load from branch to branch. According to this second mode which is called the Monkey-Method the Devotee struggles hard and exerts himself fully praying to God to help him in his efforts. Dr. Bhandarkar approves of both these methods. He says that we must exert ourselves to the utmost of our ability but when we cannot do any more we must passively wait for the Lord to help us in our exhausted condition. The Vedic Prayers are not "idle prayers" nor were the Vedic Rishis idle lazy folk. They were a sturdy race full of the fresh energy of a new life, buoyant and joyous. When Dr. Bhandarkar approves of both methods how can he consistently find fault with Vedic Prayers on the score that they are "idle prayers"? The Vedic Prayers, far from being "idle" are genuine outpourings of the human heart. They are ardent, fervent prayers of noble aspirations.

Look at Dr. Bhandarkar's private family life; what a noble, pure, saintly, practical example Dr. Bhandarkar has set before his countrymen in

bringing up a great family worthy of the great and good man himself! Has he not bestowed his utmost care! in accomplishing this the noble part of his life-work? And has he done this without inwardly, silently, quietly or subconsciously praying to God. If not in actual words, we are sure, he must have prayed to God in thoughts or deeds! And the definition of prayer we have given includes not only word-prayers but also thought-prayers and deed-prayers. Why should such a great and good man of faultless family-life and private character—a man, who has in his life lived upto the sublime Vedic Ideal, a man whose out-look of the world bears a living testimony to the grandeur of the Vedic Ideal—why should such a man be misrepresent and misinterpret, a little, that very Ideal ? Why should this man think it beneath his dignity, culture and spirituality to pray to God for noble offspring wealth etc., and advise others not to pray for such heavenly blessings? Had any ignorant lazy vagrant fellow who shirked his duty and responsibility and gave up the world taken into his head suddenly to scorn Vedic Prayers we would have pitied that wretch! But what would you say of this great scholar and saintly man coming out before the public to ridicule that

very same noble Vedic Ideal according to which he has himself lived all his life. It is a most painful puzzle to solve! In condemning that ideal high and noble, he has let the very ground slip from under his feet! His own life and conduct combine to condemn his treatment of the Vedas.

"He has not condemned that superb Vedic Ideal but he has merely pointed out that Vedic Prayers for offspring, wealth etc., are unworthy to be used by civilized men and saints because they are but common place prayers for common-place things."

Well! What are common place things? Food clothes etc., are common place things; water drink etc., are more so; air, light, heat are most so. So we see that common-place things are among the most needful things. Nay if we go a step further we shall learn that what are called spiritual things are also among the most needful common-place things. The so-called spiritual things are also things of this world. We shall take up this subiect in the next chapter. Here it is enough to state that a thing cannot be discarded simply because it is common-place. On the other hand these things are absolutely neces-

sary for our welfare. On page 100 Bio. and elsewhere Dr. Bhandarkar himself says that we must take care of worldly things as much as of spiritual things. In the opinion of Dr. Bhandarkar's normal self or true self it is suicidal to make a difference between "worldly" and "spiritual" things and to stick to the latter alone not caring for the former. In his volume he himself gives a most valuable advice to our people to care scrupulously for all things. This is exactly the Vedic view of the world. We must bear in mind that there are two selfs of Dr. Bhandarkar one condemning exactly what the other holds up as an ideal before the people. But we have pointed out that the Vedic Rishis pray for *Suveerah Suprajah i. e.* noble heroic blessed progeny; so they hold up before us the highest ideal!

Now we take up the following points from Dr. Bhandarkar's Article on Prayer for discussion immediately:—

(i) "Exterior objects are subject to immutable laws which cannot be altered by prayers: it is foolish to pray for them.

(ii) "*Objection*: All things physical or spiritual are subject to fixed laws: if it

is useless to pray for physical things it is also useless to pray for spiritual things.

(iii) "*Answer*: man has not sufficient strength of will or purpose to subdue the internal enemies. If he then throws himself at the mercy of God and prays to him repeatedly with intense devotion and fervour like Tukaram he can hope to succeed. Hence we recommend prayers to God for spiritual things."

Here the thoughtful readers will not fail to see that the answer Dr. Bhandarkar gives to the objection raised by himself has missed the point raised in the objection and has therefore failed to meet it. The objection seeks some reason for differentiating between prayers for physical things and those for spiritual things; it asks why one should pray for spiritual things alone and not for physical things, when both are subject to fixed laws. In vain do we look for the reason in the answer given by Dr. Bhandarkar. Therein he gives a common factor which is applicable to both the cases instead of givng a differentiating reason. Why should man pray at all? "Because he does not possess sufficient

strength of purpose, will, or determination; because man is weak" This is Dr. Bhandarkar's answer; and this applies both ways for, man is weak physically as well as spiritually; and his enemies are both within him and without him. If man in his spiritual weakness requires spiritual prayers to overcome spiritual enemies then in his physical weakness he stands in need of "physical" prayers to overcome physical enemies. The strength of resolute will is the common element or factor required as much in the one case as in the other. Hence, Dr. Bhandarkar's answer is no answer to the question he has raised. Very often, what are called the physical and the spiritual act and react upon one another so intricately, they depend upon one another so thoroughly, and in the practical struggle of life the two intermingle and co-mmingle so intimately that it becomes most difficult to distinguish between the two. There are some men and Dr. Bhandarkar is one of them who hold that the spiritual and the physical are not essentially different but two phases of one and the same thing. If this be so then Dr. Bhandarkar has contradicted himself. Dr. Bhandarkar on page 307 and 579 and 100 Bio. contradicts Dr. Bhandarkar on page 151,

155. We have to treat this subject more fully in our next chapter.

Let us take a living concrete example to make our position clear. India's people desire Swaraj devoutly. Should they pray to God or not to help them in securing it ? Under what class will Dr. Bhandarkar put Swaraj ? Will he think that Swaraj is worldly and therefore we should not pray to God to gain it ? In this noble sacred struggle the people will pray repeatedly, intensely and fervently. Should we call them foolish and should we go preaching to them not to pray for Swaraj ? Perhaps Dr. Bhandarkar's highly refined feelings and taste may not regard Swaraj a fit subject for prayer ? yet thoughtful people will hold that Swaraj is one of the worthiest objects for prayer to God. Courage, coolness of mind and strength of body, mind and soul are even much more needed in this sacred struggle than in what Dr. Bhandarkar calls a spiritual struggle. And should the people of India forget God, the one source of everything good, in such a vast noble holy struggle ? Even Dr. Bhandarkar's higher self will cry "No".

Dr. Bhandarkar holds that man is dependent upon God for everything in every case and in

every way (see page 153) What does this mean? If it has any sense at all it means that man is weak physically, mentally, morally and spiritually. Can the great man in the same breath preach that man should not pray for worldly things? If man were dependent upon God only in spiritual matters and not in non-spiritual things then Dr. Bhandarkar could have consistently condemned non-spiritual prayers, on the score that non-spiritual things are not under the jurisdiction of God and so you cannot expect help from Him in such cases! But as man is dependent upon God in all things and ways and as all things come under the sway and jurisdiction of God Dr. Bhandarkar is not right in condemning prayer for one set of things and recommending it for the other.

If Dr. Bhandarkar thinks that offspring, health, fame etc., (which he regards as worldly things) can easily be secured by man without the favour of God or without praying to God and that only what he calls spiritual things cannot thus be secured by man without God's help, then his statement that man is dependent upon God for everything in every case and every way (page 153) would be contradicted by himself.

Summary of Chapter III. Dr. Bhandarkar's lower self insinuate that Vedic Prayers are those of foolish uncultured men that have not risen to the hight or lofty spiritual dignity reached by Saints like Tukaram who, he says, despised worldly things and cared only for God's mercy. We have shown that Dr. Bhandarkar's lower self has not only misinterpreted and misrepresented the Vedas but also that to do this, he has misrepresented Tukaram also. And we have proved how Dr. Bhandarkar's higher self accepts the sublime Vedic Ideal of regarding the world as the love-gift from God to man and of using this gift to further the cause of Truth and Wisdom, Strength and Beauty, Love and Purity, Rightousness and Blessedness. We have proved in fact how Dr. Bhandarkar's higher Self is with us and condemns his lower self in no uncertain terms.

CHAPTER IV.

DR. BHANDARKAR'S IDEA OF THE WORLD.*

In love didst Thou make the Dawn glow, in love didst Thou make the Sun shine — the Heaven with its streams of golden hue and the Earth with her Tints of green and gold. Rigveda III, 44, 2, 3.

"The Muni, made associate in every holy work of God, flies through the region of the air looking upon all varied forms. Rig veda X 136, 4.

"Yearning for the All-Seeing One, my thoughts move on towards Him (as eager) as kine move unto pastures, far far away beyond (this visible world)" Rig Veda 25-16.

Let the reader meditate on the meaning of the Rig Vedic Mantras given above. He will then see how noble were the ideas of the Vedic Rishis about the world, man and God. In the first quotation in simple pictureous words, the world has been described as the "Love-gift" from

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God to man. The second quotation declares that the holy men ever engaged in the holy work of benefiting the world can even become the associates of the various deities e. g. the wind, the sun etc., in carrying on the purpose of God. The third quotation gives an idea of the extent and depth of the holy yearning for God to which man's heart can reach when it is lit up by the enchanting vision of God : through the contemplation of this wondrous work (the world) of the omniscient Almighty-Wonder-Worker. It is but natural that when man contemplates the wonderfully beautious processes that are at work throughout this world his heart be touched with the highest emotion yearning to have a closer and deeper vision of the All-seeing-Wonder-Worker.

From this we see that the Vedic view is that this world is the means of leading man to God if he makes use of it in the right way. By studying the world we learn the greatness and glory of God and this knowledge engenders in us an intense yearning to see more and more fully the Lord Himself who has given His work as "Love-Gift" to us. So the world and the Vedas lead man from nature to nature's God.

Another point to which we call the attention of the reader is the idea of saintliness which the Vedas place before us. It is as different from the idea of saintliness which we saw Dr. Bhandarkar place before us as the day is from the night! From the second and the third quotation given above we see that the Vedic Saint Muni or wise man was not one that despised the world but one that rejoices in co-operating with the Force of Nature to further the good of all. The words "made associate in the holy work of every Deva *i. e.* Force of Nature" are most remarkable in this connection. And in the third quotation the Rishi implies. "The beauty and glory revealed in this work which is Thy handiwork make me yearn to have a sight, closer and fuller, of the beauty and glory of Thy Self."

We saw in the last Chapter what sort of idea Dr. Bhandarkar has about prayers and we have to see in this Chapter more fully what sort of ideas he has about the world. Our world is a world of relations of relativity. We cannot speak of prayers without at the same time referring to the world. There is another reason why we are obliged to speak of the world in a discussion

about prayers. Our ideas of prayers are coloured, influenced and affected by or rather are based upon the nature of our ideas about the world. Our views of the world will determine our views of prayers. Hence we have to see in this Chapter what sort of ideas Dr. Bhandarkar has of this world and the next. To a degree, therefore, this Chapter is a continuation of the last and not quite independent.

What is the World? *Satyam*, a reality, say some; *Mithya*, a non-reality, say others; Nama-rupa, name and form, appearance, say some; *Maya*, magic, say others. *Jagat*, going, changing, moving, say some; *Sam Sara*, a harmonious whole, an organic whole, what moves together and well in an orderly fashion, say others. *Prapancha*, a spreading, an expansion, unfolding, emanation, evolution, say some. *Swapna, budbuda*, a dream, a bubble, say others. *Yadricha*, a chance; an accident, say some; *Niyati*, *pashajala*, a destiny, a noose, a snare, say others. *Swabhava*, Nature, say some; *Leela*, play, say others. *Tapas*, a school for discipline, a prison, say some; *Devesura Sangrama*, struggle between the good and evil; a volcano, a hell, say others. Creation,

Srishti, *of God*, say some; creation of man's brain, of mind, say others. A love-gift, from God and a divine heritage, say the Vedas; avoid, a vanity, a nothing, *Shunyam*, say others.

These views, again are reflections of the state of man's mind, so one and the same man under different conditions of his mind may hold different views about the world; and according to these different views his notions about prayers will also differ. A very good example of this is to be found in the two different personalities of Dr. Bhandarkar as well as of Tukaram to some extent.

Needs and desires are at the bottom of all prayers, and desires are coloured and tinged by the nature of man who prays. And the nature of the man will be cast according to the inner-most view or outlook of the world he holds. At any rate the nature of man and his views of life are related to one another in a most intimate ways; they act and react mutually. The net result of this is that as we have already said man's desires and prayers will be tinged by the sort of outlook he has towards the world. Dr. Bhandarkar admits this, when he says on p. 154 "A man will pray just according to the trainin

his mind has received ; a fool will pray for the goods of this world, offspring, wealth, fame etc., which a saint will not pray for these but higher things."

These different views about the world can be classified under two heads : the Responsible and the Irresponsible. The lazy, the truant, the indifferent, the spiritless, unenergetic sort of man belong to the irresponsible class who will hold the world to be a thing to avoid, give up or flee from. The calm, the grave, the serious, the thoughtful, sort of man belonging to the responsible class will hold that the world is a thing in which they have to do their duty cheerfully, gladly and joyously. On Page 306, 307, 344, 436, 437, 438, of his volume and on p. 99 & 100 Bio. SK. we find Dr. Bhandarkar's higherself holding views very similar to those we have given above from the Vedas. But in his article on prayer p. 151, 152, 153, 154, his lower self asserts itself in all its ugliness not only in misrepresenting Tukaram but also the Vedas. We have said that real saints do not despise the world but make use of it to reach their highest object. On p. 152 Dr. Bhandakar is under the spell of a false idea of saintliness.

To make clearer the absurdity of this false idea of saintliness we shall take an example from the introduction to Sale's Koran. He gives an interesting account of one who desires to be a prophet greater than Mahomed. In his zeal to out-Mahomed that man addressed the people thus: " Mahomed tells you to pray only five times a day but I order you to pray fifty times a day." And you can imagine what happened ultimately to the followers of this prophet when their number grew large. As they had to spend the whole day and night in praying fifty times a day, they could not do anything else than praying and it is said that they were driven out and chased from place to place until they could not get quarter anywhere and their number dwindled steadily! Thus if none cared for the world and all became Dr. Bhandarkar's Tukaram despising the world then what would happen when Dr. Bhandarkar asks us to follow some imaginary false saints and prophets (in our opinion Tukaram was not a false saint for he never told people to give up the world) that despise the world we think we have a just right to differ from him!

Dr. Bhandarkar holds that this world is the creation of God. Then, is there wisdom in not caring for the world the work of God? And is it folly to care for it? If this world were the creation not of God but of the Devil, as some may suppose, then it would certainly be folly to care for it. But what shall we say of the great scholar who in one breath says that this world is the splendid work of God and that therefore we should despise it just because he thinks (falsely) saint Tukaram despised it?

Again Dr. Bhandarkar holds that God is ever caring for the world and that he is eternally caring for his creatures. This shows that to care for the world and its creatures is godly and not foolish. So the Vedic Rishis were godly in caring for the world and its creatures and things. Why then should Dr. Bhandarkar insinuate that they were uncultured fools? Perhaps Dr. Bhandarkar might think that to care for a thing is not the same as to pray for it? But this is not true; for, we pray for a thing only when we care for it; thus to care for is almost the same as to pray for. Therefore the Vedic Rishis were godly saints.

We think it was Ramkrishna, Parama-Hansa, the Guru of Swami Vivekananda, who is reported to have said somewhat in this manner:—" Who are you to care for the world? God alone cares for the world; what are we insignificant things before Him to care for the world?; leave the care of the world to him alone; for he alone is able to do it; not we". But this was spoken from an overwhelming sense of humility and surely Dr. Bhandarkar does not advise his readers in that sense.

If God is enternally caring for this world then, should we not humbly follow God and care for the world as far as is given to us; and should we follow some imaginary "saints" who are said to have despised the world? Should we call the Vedic Rishis "fools and uncultured men" merely because they cared for the world and prayed to God most devoutly and fervently for the good, the noble, the beautiful and the blessed things of this world?

We thus see to what absurd conclusion we are led, if we follow Dr. Bhandarkar. He knows this well; for he is a shrewd man; nay, he knows it more than ourselves; for he is a great man. On p. 184 he hints at this fact when he says" but all

cannot be saints like Tukaram". On p. 306 and on page 99, 100 Bio. S. K. he not only condemns Tukaram for despising the world but places before us the splendid example of King Janaka advising us to follow him as our ideal and not Tukaram! There he clearly says that we must not run away from the duties and responsibilities of this world but attend to the affairs of this world and do our duty as if it were the worship of God; that we must do the business of the world with the care and thoroughness of the Western People but also with the piety and spirituality of the Indians.* Here is the Vedic ideal which the Arya Samaj preaches to all people. This is the ideal, noble and sublime, which the Vedic Rishis placed before the world even before Janaka was born— and for this they have come in for the title of "ignorant uncultured worldly fools" from one who has followed that same ideal all his life long.

When we see a fine work of art our heart longs to know the artist—to see him and acquaint ourselves with his life etc. Similarly

*. The people of Ancient India combined piety and spirituality with care and thoroughness now found among Western people.

our study and knowledge of this world of wonderful harmony, order and beauty will make our heart "yearn for the All-seeing One" who has produced it. In fact the more we begin to appreciate work—the more we admire it, the greater will be intensity or our admiration for the character of the Author that has produced it. Hence a proper study of the world is the first thing required if we want to know the greatness and glory of God—for in this way we can learn to love God. This world, therefore, leads us to God if we make use of it in the right way.

"This world of ours is a wicked world and we must therefore avoid it or give it up. It does not lead man to God. Hundreds of thousands of men it takes to hell for one man who may chance to reach heaven by luck. Hence we must avoid it." Avoid what? We must avoid *Aveerya* (अवीर्य्यं) and endeavour to have *Suveerya* (सुवीर्य्यं). If we be *Suveerah Suprajah* (सुवीर्य्यं सुप्रजाः) then we can hope to be blessed; but if we be (अय्वीर्यं) *Aveeraya* *i. e.* not noble, heroic and virtuous then we shall not be blessed but unhappy. Therefore we must pray in thought, word and deed to God

to give us *Suveerya.* We must not give up the world but follow the Vedic ideal *i. e.* use the world in such a way as to reach God with the idea of the world as well as of God.

Neither the world nor the things in it are bad in themselves. *Abuse* and *misuse* of these things leads men to ruin. Therefore man must learn to make a *right* use of the world and its things. Only thus can man be made happy.

Dr. Bhandarkar quotes from Tukaram and says that man is only an instrument in the hands of God to carry out God's purpose in creating this world and maintaining it. It follows from this that when God has placed in this world, man with some purpose to do His work it is not noble to run away from it and avoid doing our appinted work. Dr. Bhandarkar has a high opinion of Geeta which teaches that man should do his duty for duty's sake. So then, in fighting for a noble cause should not man pray to God for help—help in the shape of valiant noble progeny and other blessings ?

In this connection it will be of great use if we cast a glance at Tukaram's Life. It is said that Tukaram was born in a pious and devout

family; that he was very fond of Sadhus whom he invited to share with them whatever he possessed. We hear of Guru Nanak Deva's similar characteristic. And it is very natural for man to share what one has with those whom he loves. At first as long as Tukaram was in easy circumstances all went on well for some time. But when evil fortune came upon him as the result of his neglect of business, the daily scoldings of his wife at the sight of the crowds of Sadhus that would assemble at his house bruised his heart, embittered his mind and hardened his soul against the world. And he did give it up for some time though not entirely. As his was a brave generous and tender soul he was against begging and we admire his fortitude when he tried again and again to re-instate himself in the lost business; but all was in vain. He tried many vocations, but in none did he succeed; for his heart was not there. To crown all came famine and one of his two wives died of starvation. Hardship, misfortune and calamity came upon him and drove him to Vairagya —disgust of the world. Says he "I have been subjected to a great many troubles and tribulat ions in this world for which I feel utter disgust."

When do men despise a thing? (1) When they are ignorant of its use and value (2) when they cannot get it after repeated attempts to get it or (3) when they have had enough of it and are sick of it.

It will be seen that Tukaram's Vairagya (dislike of the world) was neither of the first nor of the third kind but of the second sort. Dr. Bhandarkar knows this full well as on page 344 he gives it due to failure and misery and says that it is inferior to that which we have classed under (3) above. There is a fourth variety of Vairagya when a person turns away from one thing to another which he may think to be better. Thus we see that Dr. Bhandarkar in his normal mood thinks Tukaram's Vairagya to be of a lower type. And from page 340 to 345 he teaches that man must do his duty with God ever in his heart just as Janaka of Yore did it. Thus Dr. Bhandarkar here holds up the Vedic ideal as far better than that of Tukaram. But we saw (in the last Chapter) how Tukaram himself upheld the Vedic Ideal and Dr. Bhandarkar himself recommended it. And let it be noted here that there is no touch of

Vairagya (in the sense of dislike or disgust) in that sublime Vedic Ideal which is based upon reverence, love and joy-reverence towards the work of God (*i. e.* the world), love of God, and joy in fullfilling the purpose of God. That noble ideal, then, is based upon Rag-love (राग), and not upon Vairagya ; upon love of God, love of duty and love of God's work (*i. e.* the world). Thus upon triple love rest the grand Vedic ideal. For, if we love God really then we cannot but love His work (the world) and His purpose (our duty).

Thus we see that love of world and love of our duty, far from being obstacle in the path of love of God, are really a part of love of God. In the Veda we find one word *Bhaga* (भाग) used to donote all these three : God, Duty and world, in the following well-known beautiful Mantra*, which means " Meet, associate and assemble peacefully; speak and discuss freely; know, learn and study fully and profoundly so as to arrive at an unanimous decision and thus prepared well discharge your sacred duty nobly, just as the sages of old were devoted to God, the World, and their

*सङ्गच्छध्वं सं वदध्वं संवो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥ ऋ० १, १९१, १ ॥

Duty, unitedly wisely and fervently" Rig Veda X, 191, 2. Each letter, each word in this Mantra is significant. But most significant of all is the word Bhaga in it. That word means portion, appointed share sacred duty, that which is worthy to be undertaken, served, worshipped or resorted to. Hence Bhaga-Bhajaneeya (1) world (2) duty, (3) God. It means the adorable, that to which man must be devoted and obviously there are three things to which a man must be devoted : to the world he must be devoted because it is the work of God, to his own duty he must be devoted because it is the purpose of God, and to God he must be devoted because He is the one Father, one Mother, one Teacher, one Friend, one King, one Lord, one source of all that if good noble beautiful and blessed. If the Bible calls Him Father, and if the Koran calls Him Master and Lord, the Veda calls Him the most loving Father, Mother, Nearast Kin, Dearest Friend, Greatest Teacher, Noblest King, Highest Lord, Supreme Master, the One Sole Source of all. Thus the Veda is the Bible of Bibles, the Koran of Korans, the Scripture of Scriptures, the First Foremost Highest Revelation of God to man. For, even one single Mantra of it is sufficient to silence all doubts.

Take for instance the Mantra we have just quoted. What a lofty ideal it carries within it. Janaka, Rama, Krishna, Budha, Jesus, Mahomed, Upanishads, the Geeta the Bible, the Koran, not to speak of the modern saints ; all, all got their inspiration from these and similar Vedic Mantras which contain the highest words of wisdom.

To prove this assertion of ours we have given towards the end of this booklet a chapter containing a few of the simple yet sublime mantras from the Vedas. They will enable the reader to learn the fact that the Vedas are the Universal Srcipture of Humanity, nonsectation, all-embracing, and all-bracing. Here we draw the attention of the reader to a few of them. In Rig Veda III, 41, 7, the Rishi says ! " O Gracious Lord, Thou lovest us dearly and we love Thee dearly and serve and praise and glorify Thee with all our might.' Dr. Bhandarkar says that Tukaram prayed to God to free him from hate and give him love instead. But we find in the Veda that the golden bond of love binds the heart of the Rishi to God, nay, the love between the Rishi and God is pure, dear and mutual. And when the Rishi loved God dearly and God loved the Rishi dearly did the

Rishi hate the world, which is God's work ? No. How could he hate the work of God when his heart is full of the love of God ? No true saint or sage can dislike the world, much less hate it. But Dr. Bhandarkar represents on page 152 Tuka-Ram as disliking the world and at the same time as praying to God to remove all dislike from his heart and fill it with love. Perhaps Tukaram felt that he did wrong in disliking the world and therefore he prayed to God " Remove hatred and dislike and give love." Whatever it be, we have a better and surer guide in the Vedic Rishi who had the strength and courage to pray to God " Gracious Lord Thou lovest us dearly " than in Dr. Bhandarkr's Tukaram whom he represents as both hating the world and praying to God to remove hatred from his heart.

In Rig Veda VIII. 9, 11, God is addressed, and prayed to thus :—"All pervading, All- knowing, all-mighty, Gracious Most—Wise Lord, Thou hast indeed ever been our Father, nay, Thou hast always been our dearest Mother; so far Thy king regard, good grace, and dear love we pray and strive, aye for bliss, (which is our heritage as Thy children)" And when Tukaram prays:

" O God, Thou art our Mother and we are Thy children ; spread over us the cool shade of Thy grace " it is but a mere distant echo of the Vedic prayer given above. Can we, dare we, call that Vedic Rishi who could pray to God in such a manner " ignorant worldly foolish savage "? And should we as dutiful children of God who loves us dearly and whom we love dearly despise the world and run away from it which, the Veda says, is the sacred Love offspring and Gift from God to us ?

Here we take another simple Mantra from the Veda to show that this world is the work of love. " My newest song, freshest thought and purest mind I offer, out of the fullness of my heart, to the Great One who is our Sure Shelter and Protector and who made for us this all, in fond love laying each varied form within this world's bosom" Rig Veda V, 42, 13. Here we have to remember that this Universe, as being the work of God is called figuratively the Daughter ; in other words, God is called the Father *i. e.* Creator of the Universe. When the Rishi contemplates the beauty of this wonderful universe his heart becomes full of love to God and his mind becomes pure and holy, while the spontaneous praise of

God springs to his lips in the new and rich form of a song, declaring to all that this world cannot but be the work of that Great one who is our Sure Shelter, who is our ever-watching Protector, and who has created this world out of His overflowing love towards His creatures! Dr. Bhandarkar could have taken this Mantra and placed it at the head of those beautiful reflections of his with which he adores many a page of his Prapanna Pralapita! For, he too, knows full well the value of contemplation and meditation in purifying the heart of man and rendering it fit for devotion and love to God. He could have written volumes, better than this Prapanna Pralapita on the beauty and sublimity of Vedic Mantras, had not bias taken possession of his heart. Had he devoted to the meditation of Vedic Mantras (even a tenth of his time) he spent in reading Tukaram his prejudice against the Vedas would have given place to love and admiration. It is a pity he never took into his head that the Vedas deserved a serious study, meditation and contemplation on his part, although it was his sacred duty to study them in a sympathetic spirit and with an open mind. The Mantra given above shows a remarkable insight reveals a depth of vision, and

displays a wonderful power of intellect, all of which go to prove that the Rishi was not a savage but a sage.

This world then is neither a dream nor a snare, neither a prison nor a volcano, neither an accident nor a trap as it appears to some, but it is the most marvellous sacred work of love, of the Supreme Most Adorable Being. It is that which make us know the wondrous wisdom, love, might and glory of God. It is that which makes us perceive His grace and have a taste of His love and beauty, joy and bliss. It is based upon Truth, regulated by justice, and illumined by wisdom. It is the living witness of a loving Parent. "You take a too optimistic view of the world. It is one-sided and therefore cannot be wholly true. You have left out of your consideration the pain, misery and wretchedness, sin, sorrow and agony one often finds in this world". On page 182 Dr. Bhandarkar quotes Tukaram's verses in which the saint cries out thus" :—

"O God! Thou hast made me poor lest wealth might have made me proud; Thou hast given me a shrew for a wife lest a good one might have absorbed all my attention." Here Tukaram shows how the good things of the world can be the

means of our fall. Hence to pray for good offspring wealth, honour etc., like the Vedic Rishis, is not good and so Dr. Bhandarkar is right in condemning such prayers."

If to pray for the good things of the world is bad, then to pray for the better things of the world is worse, and to pray for the best things of the world is worst of all. Because if good things make us proud, then better and best things make us prouder and proudest. So then you must not pray for even the best things.

Again if wealth is apt to lead men astray, then poverty too is apt to ruin them. So, you must pray for neither. If you should not pray for good things, should you, then, pray only for bad things? Thus you see that your position is absurd.

Thus we see that the world is not bad, neither are the things in it evil. Weakmindedness is at the root of the evil; for, in the case of weakminded men, wealth, wife, ete., are apt to lead to ruin. It is the weakmindedness of men, whether rich or poor, that leads them astray. And therefore the Vedas tell us to pray for *Suveerya*, strongmindedness, nobility, virtue etc.,

in ourselves as well as in our progeny. Thus the position of the Vedas is unassailable because it is the true one. How long can ignorance, begotry, or bias fight against Truth ?

Dr. Bhandarkar also holds an optimistic view of the world and he condemns in strong terms the pessimist. No true believer in God can remain a pessimist. To believe in God is to be an optimist through and through. And as Dr. Bhandarkar also admits that the misery in the world is due to man's own evil deed, thoughts, ignorance, folly, weakness etc., and that this world is the work of God, there is no difference between his possession and ours as regards these points.

By being wise noble heroic man can guard against abuse and misuse or worddly things which when rightly used can lead man step by step to the Source and Origin of all. Let us take an example : The Vedas lead man from Nature to Nature's God. But instead of studying them in the right earnest sympathetic spirit if scholars such as Dr. Bhandarkar misinterpret and misrepresent them it is their fault and not of the Vedas. Fire, learning, science, wealth, reasoning, etc., are all apt to produce evil effects only when they are

used in a bad way. Therefore we must avoid abuse and misuse of things. "With Thee, O Glorious One, are most bounteous riches that further everyone who lives uprightly." Rig Veda I, 169,5. Thus declares the Veda. Man must live uprightly if he wants happiness in this world and bliss hereafter. And what is "living uprightly"? Not to abuse the things in this world but to use them in the right way. The Veda, the oldest scripture of Humanity, has been given to man, by God, in which hoary holy Book even Prof. Max Muller says, "All possible shades of the humun mind have found their natural reflection." And Dr. Bhandarkar says that God dwells in the heart of man and inspires all good beautiful ideas in it. Thus then if we put together Prof. Max Muller and Dr. Bhandarkar we arrive at the following conclusion about the undeniable authority of the Vedas as the Scripture of Humanity :— The Veda is the oldest Book; in it are reflected all shades of the human mind naturally; and these being good, beautiful, noble, natural and normal must have been inspired by God; therefore the Veda is the universal God inspired Scripture of humanity the oldest, purest and the noblest. Should such a book be abused and

misused by Dr. Bhandarkar ? Is this act upright ? "Lead us O Lord, by the goodly upright path to blessed riches ; for Thou, O God, knowest all goodly paths as well as all glorious blessings ; and put off from us all sin that makes us stray and wander ; we bring Thee, for this, most ample humble devotion and adoration" Rig Veda I, 189. 1. What a sublime prayer is this ? What a thirst for unrightness and sinlessness it discloses ! And what fervent ardent dovotion to God ! Are such prayers below the culture and saintliness of Dr. Bhandarkar ? Was the Rishi a foolish savage ? Is not Dr. Bhandarkar's bias strong ? Is he up-right ? We thus see that upright pure, sinless, living leads to happiness and weak mindedness to misery. The Veda tells us to be free from sin to be strong minded and to live uprightly.

In 1894 as Vice-Chancellor of the Bombay University he spoke thus :—Many of our promising young men die early because we have to study foreign learning through a foreign language in foreign way......some other causes of this are early marriage, want of nourishing food, absence of physical exercise etc. Those who want to have their sons strong in body and able to live

long ought to try to get rid of the above specified defects in our system of education as it obtains at present".

Here we perfectly agree with the great scholar in his pious desires to remove those ruinous defects from the present system of education; and why? because they embody the eternal sublime Vedic Ideal of Health, Strength, Vigour, Long Life, Freedom from Foreign Methods, Control, and Languages etc. If these and similar blessings are good and worthy to be secured why should we not pray for them to God while doing our best to secure them? What harm is there? Or what is there that is shameful low or mean in praying to God for the possession of such and similar blessings? The Vedic Ideal is a perfectly universal, noble, non-sectarian Ideal for all mankind for all times and for all climes. The Vedic Prayers too are noble and non-sectarian embodying the sublime Vedic Ideal of vigour, valour, virtue and of freedom from vice, sin, weakness etc. One of the functions of prayers to God is to ennoble the soul of man by disburdening his full and heavy heart and by inspining hope confidence and perseverence at a time when man feels helpless against the

forces of evil marshalled against him in all their ugly features and cruel forms. Should not man approach his Father, Mother, Friend, and Lord with such elevating prayers for vigour, valour and virtue ? Whom else should he approach ?

To do full justice to Dr. Bhandarkar we must not suppose that he is against the Vedic Ideal. He has tried to live up to that ideal and he has also in his normal mood, preached it to the public except on some occasions when he must have been; swayed by bias. On page 599 he says clearly "we must look to the world but look beyond it too". This was said in a speech which he delivered a day or two after the death of the late lamented G. K. Gokhale. So we have his riper view in those words. And what do the Vedas teach ? Do they teach that man should be wholly engrossed in the business of the world and should not look beyond it ? No ; Never! "Yearning for the All-Seeing Lord my thoughts ever move onwords towards Him, like kine after pastures far far away beyond this world" says a Rishi in I-25, 16, Rig Veda. How simple yet sublime are these words of the Rishi ! True, the Rishi here does not preach to others that they should do snch and such a thing ; but these

simple noble words of his go to the very heart of man and stir it up to action and are of greater worth than a million empty preachings. The Rishi realises the beauty and wisdom, the love and grace, the power and order, that are revealed every moment in the workings of Nature and then exclaims to Nature's God as much as to say :— my mind is bewitched, my heart is captured, and my soul thirsts, longs, yearns for Thee, who are the source of all the inexpressible beauty, love, wisdom, power, grace and order that is seen. In this world. The reader can judge whether the Rishi was a sage or savage!

Not only does this mantra look up from Nature to Nature's God but the whole purpose of the Veda is to lead man from Nature to its God. We shall have to take up this subject in a future Chapter.

On Page 428 Dr. Bhandarkar says "how much wickedness, cruelty, sin and madness are playing a havoc in this world? Man strikes down man, nations strike down nations and all this for the sake of this body! ......Man's history has become a tragedy. Although man has come from God and Father is near him yet man is in utter ruin". And on page 431 he quotes both Nama-

deva and Tukaram to show that their body (the world) has become as dreaful as a fiery furnace or volcano etc." Now, whose fault is this? Man's. Man in his folly thinks that this world is different from the next, and so despise the things of this sinful wicked world, those very things which are given to us for our welfare, in which God dwells, which declare to us the glory of God, and which if rightly used can lead us to God e. g. the Vedas, the Vedic Rishis. Man in his so-called wisdom has grown so wise as to deprecate even fervant prayers to God for granting us noble heroic progeny, rich blessed possessions, sound health, long life, great renown etc.!

Had man cared to study Vedas and follow the Vedic ideal not to despise the world but to use it as the sacred love gift from God to man, so as to reach Him by the aid of that gift, then this world would become not a valcano, but a heaven.

On page 141 Dr. Bhandarkar says: "when man has attained to a higher state of knowledge he thinks that the knowledge he had at a lower stage is not true". We can see these higher and lower states of knowledge attained by both Tukaram and by Dr. Bhandarkar if we read Prapanna Pralapita carefully. Says he at p. 99

Biography, "At present there is a great conflict between *Prapancha* (world, secularity) and *Paramartha* (other world, spirituality). If we look at the Westerners who are in a mad rush after inventing instruments of destruction urged by selfishness, hatred, zealousy, vanity etc., we think that rather we should give up the world". Similarly when upon the battlefield Arjuna saw arranged against him his own kinsfolk, teachers and elders he too was overwhelmed by a tender feeling to give up fighting (*i. e.* to give up the world). And perhaps owing to a similar feeling at the sight of misery all round him Tukaram for a time gave up the world but as Sri Krishna advised Arjuna not to give up fighting for a just cause but to maintain it like a brave man so the higher self of Dr. Bhandarkar suggests to him the following beatiful ideas embodying the noble Vedic ideal :—"But as it is true that man's knowledge about Religion grows in the society of man so it is our duty to live in the world ; indeed we should not give up the world. Should we then live in the world like Tukaram only so far as to keep our body and soul together? No. All cannot attain enlightenment in the way that Tukaram did. Therefore, it is but proper that we should try to

advance living in the world, the cause of reform, research, discovery, invention etc. Living amidst the manifold temptations and trials of the world we must brave them like king Janaka and not fly away from them; we must fight with these enemies where they are the strongest; and thus subduing them to be free from sin and evil like Janka. Thus only can man be truly brave and secure glory. We must live in the world in such a way that our entire life must be our long incessant worship of God. In this way we should be able to harmonise world and God. To combine the worldly life of the Westerners and the spiritual life of ours is the right thing. Man must be a Karma Yogee. In this vast world as our Temple we must worship God with the flowers of good deeds. The Geeta and Janna Deve both teach us this path. There is no conflict between real worldly life and real spirituality. Nay to have a complete and full knowledge of religion and God the combination of a real worldly life and a real spiritual life is necessary". (p. 99-100 Biography).

In the above extract we see that Dr. Bhandarkar's idol is not Tukaram (whom he rejects as being unfit for man to follow as a guide) but Janaka, Jnnaa Deva and Sri Krishna of the Geeta.

He mentions only these three. He could very well have added the illustrious names of Sri Rama and the Vedic Rishis Vasistha, Vamadeva, Atri, Bhrigu etc., Janaka, Rama, Krishna, Jnana Deva, all got this inspiration from the Vedas. To the Vedic Rishis this world was sacred and holy because they saw in it the Love, Grace, Beauty and Glory of God, and because they realised the presence of God in every part of it. Their life was a perfect combination of secularity and spirituality. And of them it can be truly said that their life was one long continuous adoration of God a life of *tapas*, of sacrifice, of prayer, of noble renown, of holy deeds.

Just as the great scholar supposes that Krishna of the Geeta was greater than and far superior to Krishna of the Gopees, we little folk may be allowed to regard Dr. Bhandarkar the follower of Janaka and Krishna to be greater than that Dr. Bhandarkar who, we saw before, idolised Tukaram. On p. 579 he gives a passage from an Upanishad which he explains thus:— " That which is in this world is in the next; and upon that which is in the next is modelled that which is in this world. If one regards the next world as a continuation of this world, the death is

nothing to him. He alone dies who regards this world as different from the next. Hence, this world and the next are not two worlds but one world ". From this too we see that the world we live in is not to be despised and that to despise the world is not saintly but foolish. Here too we note that the higher self of Dr. Bhandarkar comes in to condemn his lower self which regarded Tukaram as saintly when he despised the world.

On p. 306-307 Dr. Bhandarkar says; "This principle of self-sacrifice in which a man devotes his life to the good of others is also found among us. All our saints have taught it. Geeta too teaches it under the name of Karma Yoga. But it has not received as much importance as it deserves. Our religious men give themselves up to meditation prayers etc., and their tendency is almost always to withdraw themselves from all worldly connections (to give up the world). No one gives his thought to improve the world and do good to the people. Ancient Rishis, Buddha, Jnana Deva, Ramanand, Kabir, Tukoba—such great saints although our country has produced they did not attempt much to diminish the misery and injustice in the world. They tried to find God by going

into solitude and by subduing their passions. Hence what we have to do now is this :—we should combine the two, *Pravritti* and *Nivritti* ; we must do our best in improving the world in every directions like the Westerners ; but we must also at the same time make use of meditation, prayer etc., to reach God. If we merely copy the West and pay no heed to our spirituality then we shall run the risk of becoming haughty and arrogant like the Westerners. Hence while engaged in good altruistic work we must ever be humble and cherish God in our heart". Here we note down two points:—(1) We must pay scrupulous attention to the world as well as to spirituality (2) The ancient Rishis Buddha, Jnana Deva, Ramanand, Kabir, Tukaram etc., did not pay sufficient attention to the improvement of the world by trying to lessen misery and injustice. We must notice also a third point. It is this: Dr. Bhandarkar condemns here Tukaram for not paying attention to improving the world ; and he places Tukaram in the same position as the ancient Rishis.

The first point that we must combine worldliness and spitituality shows the normal self of Dr. Bhandarkar, and we have in it the Vedic

Ideal which Dr. Bhandarkar's lower self mistook for worldliness alone. The second point that ancient Rishis, Buddha etc., did not try much to lessen misery and injustice in this world is not quite true. They did try to improve the world in their own direction. Who can say that Buddha did not try to diminish misery and injustice in the world ? He tried his best in his own way.

On p. 496 Dr. Bhandarkar says, "Gautama Buddha tried and found out true religion. Although at first he thought that there was no need to preach it to the world yet when he saw that the world was sinking into irreligion he thought it necessary to preach it and then he set about preaching it. Similarly Tukaram too when he saw the world was going down and said that all his efforts were directed to save the world. What moved Buddha to put forth efforts to save the world moved Tukaram also to do the same". On P. 171 Dr. Bhandarkar clearly says "at the time of Tukaram also the state of the people was very bad. And Tukaram tried to arouse them in many ways". Here Dr. Bhandarkar himself contradicts himself when he said on p. 306 that Buddha and Tukaram did not try to diminish the misery and

injustice in the world. We have drawn attention to these conflicting statements of his incidently, to show that Dr. Bhandarkar has two selfs not one.

Now the third point we noticed above concerns us more. When Dr. Bhandarkar places the ancient Rishis and Tukaram together in one class and finds fault with them for not caring for the world, we do not know how to characterise this performance of his. We know how he found fault with the ancient Rishis for their caring for the world and how he admired Tukaram for not caring for the world but here he puts the two together and blames them for not caring for the world and then again on p. 496 he says "Tukaram did care for the world." To reconcile all these conflicting views is both hopeless and beyond the limits of our booklet.

But one thing we are forced to observe here. Dr. Bhandarkar has been rather hard upon the Great Men of India both ancient and modern. He is unfair in blaming them for not caring for the improvement of the world. If they had any fault at all they were a quiet sort of meek, modest, humble, unadvertising people who had at heart more of the good of humanity than what

the noisy blustering and advertising sort of people have. And that is no fault at all but a positive virtue in them! They worked more wonders in virtue of this huminity in them than they could have done without it. All honour to those great souls.

On page 376 Dr. Bhandarkar says: "First we should try to spread *Sat Dharma*, the true religion, among our people and then we should take to political work". If Dr. Bhandarkar himself holds this belief he cannot blame ancient Rishis, Buddha, Tukaram etc. For they tried to spread true religion first.

On the same page he continues:—"Or we must work for both simultaneously. But have our political reformers given even the slightest thought or regard to the spread of true religion among the people? Here the great man is quite unfair to the other party; for we ask him and his party". Have our so-called religious reformers given the slightest thought to the spread of true political principles among the people; have Dr. Bhandarkar and his party ever cared to take part in the political movements of the country? Why should Dr. Bhandarkar and his party keep aloof from the political reformers and

then accuse them saying that they are keeping aloof from him? Is this fair or just on the part of Dr. Bhandarkar? If he wanted the other party (*i. e.* the political reformers) to take part in the religious awakening movements, the best way was for him and his party to join the political movements also and thus attract them towards him by his superior magnetic personality. Instead of doing that he keeps aloof from them and then blames them for keeping aloof! We have just seen how Dr. Bhandarkar took to task poor Tukaram for not caring for the good of the world saying that it was a great pity that our Sadhus and Saints and religious reformers did not devote their attention to improving the condition of the people, like the Westerners, in all and every direction (meaning political also). We have seen also that Dr. Bhandarkar wants a union of the East and West (the spiritual and the physical). This means that Dr. Bhandarkar is in favour of all-round harmonious reform. And this is just the Vedic noble ideal which the Arya Samaj wants to follow. But if we read p. 292 there we will find how Dr. Bhandarkar finds fault with the work of the Arya Samaj. To him the work of

that Samaj appears to be more worldly than spiritual. But we have shown fully that this charge against the Vedas and followers of Vedas is unfounded. It is his own bias, prejudice; or prepossession that leads him astray. He has failed to understand the spirit of the Vedas and of the Arya Samaj and he blames them.

If we admit the advantages of the Principle of Division of Labour we cannot condemn one sided reform movements whether religious or political or social provided these different movements look upon one another sympathetically and provided there exist a sufficient number of them so as to form one organic whole. But if these two conditions are not fulfilled *i. e.* if each party tries to undo the work of the other, and if all of them are not co-ordinates either from their insufficiency or from their conflicting natures then the country will not be benefited much by them. The Vedic or Aryan conception of Dharma is not one-sided or narrow but very wide, very grand and all-comprehensive—including the social, political, physical, moral, educational, economic, religious, spiritual—in fact all the activities necessary for the harmonious growth of the 'whole'. man, of all his faculties leaving out none.

It is the duty of every one of us to do our best in contributing our quota towards rebuilding this super-structure of Vedic Dharma. How shall we do this? By taking our stand firmly on the two-fold foundations of this Dharma, the Veda and Deva, or Truth and God. Dr. Bhandarkar in fact asserts this same thing practically when on page 453 he says "We must have for our authority not man nor good will of people but Truth and God alone". Veda, in fact, means knowledge, truth. Dr. Bhandarkar quotes from Mahabharat on pages 168, 415, 483, a beautiful passage and explains it in such a way as to show that Veda and Truth are almost convertible terms: "The secret and essence of the Veda is Truth". Not only Mahabharat says this but we saw that Prof. Max Muller too gives the same opinion. And on page 295 we find that Dr. Bhandarkar says "The seed and germ of Dharma is in the Veda." Manu too says that the Veda is the basis of Dharma. The Upanishad also declares that Veda is the breath of the Great Being. So, ancient authorities like the Upanishad, Manu and Mahabharat and modern authorities like Prof. Max Muller and Dr. Bhandarkar all agree in this that Veda is the basis of Dharma and contains the germ, seed or

essence of it and Truth. We leave this point here to take it up again in the next Chapter.

On pages 512, and 513 Dr. Bhandarkar says :—" Some of Tukaram's views are not acceptable to us. But in what religious book are not to be found such faults. In the Bible too, for instance, there are such defects. Although such shortcomings are to be found in the preachings of Buddha, Jesus, and Mahomed etc., the religions founded by them have spread. But the religion preached by Tukaram has not spread although it deserves as much as the others. This is because it received no royal support and also because no earnest apostle of Tukaram came forth to preach and spread it. If the Prarthana Samaj takes up this neglected work of preaching Tukaram's religion, not only will the Samaj be benefited individually but also it will do good to the whole nation and country. One of the branches of the Brahmo Samaj at Calcutta celebrates the anniversary of Jesus every year; but it is sad and lamentable to find that no one thinks of celebrating the anniversary of Tukaram who was born in our country 300 years ago and who was such a great preacher of such a noble religion! It is not proper for thoughtful men to throw away

gems that are near at hand and then go in search of others far away". The last sentence contains words that adorned the lips of Swami Dayananda in his message of the Arya Samaj to the Brahmo Samaj!

No one will be more glad than ourselves if the Prarthana Samaj succeeds in bringing into light from oblivion the great saint Tukaram who deserves a place among the many great and noble sons of India. The whole of India cannot but be proud of him who revered Veda and Deva so profoundly. If Palestine produced one Jesus, Arabia one Mahomed, and Persia one Zoroaster, it is to the eternal glory of India that that most sacred of all lands has produced, is producing, and will be producing hundreds of thousands of Zoroasters, Buddhas, Christs, and Mahomeds. Why? Because the Vedic Rishis did pray precisely for such noble brave sons of God=Suveerya. Can we, should we, blame those Vedic Rishis for praying to God to give them such heroic progeny.

As a result of the devout, ardent and fervent prayers of the Vedic Rishis, as it were, India has had an unbroken succession of such great persons, sages, saints and saviours that India's

out-put in this respect is far greater both in quantity as well as in quality than that of the rest of the globe put together ! And even now it has not ceased ! For they are still coming to regenerate not only India but the world ; this process is going on before our eyes to justify Manu's saying that India has ever been the Guru of the rest of mankind. There is no doubt that Tukaram was a great man. But he too presents two phases. We shall find these when we read Tukaram's versus given on pages 186, 436, 604, 609 and contrast them with those given on p. 422. The same Tukaram who, when he was in a lower stage looked upon the world as a pessimist becomes transferred, at a higher stage, into a confirmed optimist. He who at one time exclaimed "Utter disgust I feel with the world" bursts into, at another time, such high, noble, sublime expressions as :—"The whole world has become sacred to me and nothing in the world is unholy or tainted ; all men have become, as guardians of the world's (god's deities), my dearest life friends, and kith and kin ; wheresoever I go Thou art my companion ; and my sport, joy and bliss is boundless". These beautiful words show that when Tukaram realised the sublime

Vedic ideal we have been placing before the Reader, he reached a loftier stage (in fact, the loftiest) than when he despised the world and its things and felt utter disgust with it and them. In India these two stages have been known from time immemorial as *pravritti*, (forward-policy) and *Nivritti* (backward or withdrawal policy). The one is founded on love, joy and confidence; the other on hate, disgust and suspicion; the one upon strong-mindedness, the other upon weak-mindedness.

When Tukaram was weak-minded he cried out to God, " Well hast Thou done in allowing me to be poor and in giving me a shrew for a wife lest wealth and a good wife might have turned my head and heart away from Thee ; Well hast Thou done in sending trouble and tribulation lest happiness might have made me forget Thee ". But when Tukaram became strong-minded he gloried in the love, beauty, order, joy and glory of the world. If we read Tukaram's *Abhangas* we detect in them an intermediate stage between the two through which he passed. "O Lord when shall I become so very fortunate as to reach that state of mind in which I might be enabled to look upon all men (all the world) as Divine sacred

and godly. The highest state is thus described in Yajur Veda 40,6,7." He, who sees all, realises all beings in God and God in all beings will rise above all petty feelings, doubts, fears, griefs, disgust, dislike, hatred and ignorance, misery etc." The attitude of the Vedic Rishis generally does typify the higher stage of Love, Valour, Vigour and Virtue ; and hence they gloried in the love, beauty and bliss that is revealed and displayed to strong minded men in the orderly workings of Nature. Therefore they looked upon Nature as sacred and holy and prayed to God to give them heroic progency, blessed riches and sound health etc—those blessings of this life upon which only a weak degenerate mind, out of its morbid unnatural feelings looks down.

In this connection the following story about Alexander will be most helpful:—To Philip of Macedon was brought a horse which he asked his courtiers to examine. They found the horse very restive and unmanageable and so they said to the king that the horse was the worst of its kind. Then the king himself tried his skill but on failing he exclaimed to the man " Away with it, it is useless, never come to a king again with such a worthless creature." Alexander who was

near by came to the king and said "Father, let me try that horse, there is the most splendid creature I have ever seen." So saying, he asked the man to turn the horse in a certain direction and then, he jumped nimbly upon its back and galloped away to the wonder and astonishment of all present. When Alexander came back with the horse and stood before the king the latter said " you are right, my son, it is the best horse, I see, and not the worst. We were all fools to regard it worthless, but you have proved it splendid worth and our deep folly at the same time."

To Swami Dayanand of holy memory belongs for ever the glory of proving the splendid worth of the Vedas to the world. In our pride and folly we thought that the Vedas were worthless. But lo a Bala Brahmachari comes and shows that the Vedas are the Best Scriptures of Mankind. They are the oldest and the deepest. The more we meditate upon them the higher we rise towards God !

Here we take a beautiful Mantra from the Yajur Veda, which commands men thus :—"God-pervaded and God-sustained is this entire world—everything that moves in this moving Universe,

every part of it is God-ridden ; hence enjoy, protect, preserve and promote whatever blessings He gives you after sharing them with others—and be not greedy nor destroy them, for, they are God's and God's alone." What a sublime meaning this one Mantra carries! It gives you the essence of Philosophy of Religion of Morality and of Science and Wisdom in a few simple words—it gives you—yes it can give you, soul-satisfying peace and bliss for all Times.

Summary of Chapter IV :—We began by giving a few simple Mantras from the Veda to show how sublime are the ideas of the Vedic Rishis about the world, about spirituality and saintliness, and about the yearnings of the human soul for the Universal Soul. We then disscussed the various views held by men of different temperament and found that the Vedic View of the world as the sacred Love-gift of God to His creatures was the noblest. Then we set forth some few more Veda Mantras to show how the Vedic Ideal was inspired by a deep sense of responsibility and devotion to God, Duty, and the World and to show how Vedic Spirituality and Saintliness was based upon love, confidence and joy and not upon hate suspicion and disgust.

Lastly we pointed out that Vigour, Valour, and Virtue vied with Love, Beauty and Joy make the Vedic Ideal of Dharma a perfect Ladder to ascend from Nature to Nature's God. Incidentally we learned that Dr. Bhandarkar's higher self was with us and not against us; and we found that Tukaram freed from his temporary weakmindedness realised at last that blessedness, which fills this world animates and enlivens it, the blessedness which the Vedas hold forth to all those that walk in the light of Vedic Dharma ever cherishing in their heart the Vedic Ideal Divine.

CHAPTER V.

DR. BHANDARKAR'S IDEAS OF EVOLUTION.*

"The Creator and Evolver did as before, evolve and create the Sun and the Moon in due order so as to fill all space". Rig Veda X, 190,3.

"The devout Sage sees the Supreme Being lying deeply hidden in his own heart and that of the Universe; in Him the whole world finds its sole rest-place like a nest in a tree. And within Him this all contracts and expand, comes together and goes apart, assembles and disperses, evolves and dissolves, *i.e.* goes through the alternate processes of systole and diastole. That all pervading Lord forms among His creatures the warf and the woof of all creation". Yajur Veda. XXXII, 8.

We humbly ask the reader to read and meditate upon the Veda Mantras we have given above; he will then see how much Religion and Science,

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how much Philosophy and Poetry, how much Wisdom and Devotion, and how much beauty, love, grandeur and humility is contained in them! He will also see that the Idea of Evolution, or rather, the conception of a Rhythmic Order, Cyclic, Periodic, Law comprising alternate Evolutions and Dissolutions, is not new but as old as the Veda. Everything in this world is rhythmic, moves rhythmically, and is subject to Cyclic Order or Periodic Law. What is called the Law of Evolution is a part-truth and not the whole truth. The Development Hypothesis, as understood now, was known to Kapila the author of Sankhya Philosophy who is supposed to be the First Evolutionist and who traces all beings and forms in this world to the development of one substance called by him *prakriti*. But Kapil got it from Rig Veda VIII, 58, 2 where it is said "that which is One, hath into this All developed". So we see that the root-idea of what is now known as the Evolution Theory or Development Hypothesis is to be found in the Veda. Philosophy aims at Unification, just as Science aims at classification. Here in these Veda Mantras we find several apparently different ideas.

I. The idea of One developing into this All.
II. " " " One Creator or Evolver creating or evolving this All.
III. " " " One who pervades this All, is hidden in this All.
IV. " " " One Lord who forms the warf and the woof of this All.
V. " " " One in whom this All finds a rest place like a nest.
VI. " " " One in whom this All evolves and dissolves alternately.

These six apparently different Ideas we owe to the Rig-Veda and the Yajurveda. The first two are found in Rig., the others in Yajur. As towards the end of this chapter we shall have to take up Vedic Ideas and contrast them with those of Dr. Bhandarkar, we leave them at this stage and resume the thread of our main subject from that point where we left it at the end of the Second chapter.

"As Dr, Bhandarkar is a firm believer in the Evolution Theory he is led by its conclusions to suppose that man has progressed from his wild rudimentary state of crude religion of the Vedas to that of the refined saintly religion of Tukaram

and from that again to the still more refined enlightened religion of the Prarthana Samaj whose Acharya is the great living scholar Dr. Bhandarker himself. And hence he might have thought that the Vedas deserve not even the scant regard he has shown them. The Vedas are crude compared to Tukaram's and Dr. Bhandarkar's refined religion".

Well; far from the offence sitting lighter upon his shoulders, if we view him from that stand point it will sit heavier still upon him. The more you try to save him the deeper down he sinks in the estimation of even great evolutionists in this respect. You will presently see how this takes place. First consider the following extract :—

" In short these prehistoric transformists of wild life into cultivated fruitfulness and domesticated use had already among them their Darwins and Vilmorins, their Gartons and Burbanks, with one important difference—that these achieved *immeasurably greater practical results* than have as yet their modern successors" P. 181 Evolution, by Geddes and Thomson. (The italics ours).

This short extract teaches many lessons to vain conceited persons who consider themselves

and their age to be the greatest, wisest and cleverest of all. It opens the eyes of all such men and teaches them humility which they require most. True knowledge, true scientific spirit, and true scholarship ever go with humility. Dr. Bhandarkar knows this full well, for, he adorns many a page of his volume with beautiful sermons in which he exhorts men to guard against conceit vanity and arrogance; nay he even goes so far as to ask men to pray to God for freedom from conceit, vanity and arrogance. This shows how lively a fear he has for them!

The extract, we have given, points to one great fact; even in the field of the much vaunted progress of physical science the prehistoric transformists of wild life into cultivated fruitfulness and domesticated use had already achieved immeasurably greater practical results than have as yet their modern successors. If this is the case in the province of physical culture to which man has addressed all his powers these two centuries, how much stronger will the case be in the province of spiritual culture which he has most entirely neglected? If the ancients surpassed Darwin, Vilmorins, Garton and Burbank immeasurably in the province of physical culture,

how much more immeasurably will they surpass Buddha, Jesus, Mohomed, Tukaram and Dr. Bhandarkar in the province of spiritual culture? If true scientific spirit leads Geddes and Thompson to acknowledge the greatness of ancients over moderns in physical culture, should not true scholarship lead Dr. Bhandarkar to acknowledge the greatness of Vedic Rishis over their modern representatives? Thus even supposing for a while that the ancients were uncultured wild savages and unscientific ignorant barbarians, our admiration for the spiritual height the Vedic Rishis attained, in those "rude, crude, wild savage" times, becomes boundless! Should such great sages deserve nothing but contempt in the opinion of Dr. Bhandarkar? Had Dr. Bhandarkar been truly humble, as becomes a great scholar, he would have himself acknowledged that the Vedic Rishis really and immeasurably surpassed our modern Tukarams and Dr. Bhandarkars; and in his article he would have quoted and given a prominent place to those simple sublime spiritual Vedic Prayers which in their beauty and universality stand unique and matchless as being the earliest ardent out-pourings of the human heart in the religious literature of the

whole world? But bias, false pride, and false notions do not allow him to do so. Let us leave the great man in his proud position for a moment to listen to the humble words of Tukaram himself who is the idol of Dr. Bhandarkar. In these beautiful verses on page 222 Tukaram says that God's glory is so great that even the Vedas had to hold their breath and observe silence before its vastness, the mind which is swifter than the wind became lame (*i. e.* could not proceed), the moon and the sun are getting their light from Him, the thousand-mouthed can not describe it; and then he exclaims "In such a case where is my mind or intelligence; what can it do, grasp and know? Yet O God Thou art our Mother and we are Thy children; spread over us the shadow of Thy grace." Beautiful words, these; and yet how humble at the same time! How humble is Tukaram in considering the Vedas to be far far superior to himself and how great must Dr. Bhandarkar be to look down upon the Vedas which are held in such great respect even by Tukaram the idol of Dr. Bhandarkar.

The great poet Bhartrihari has the following beautiful lines on pride and humility: Says he:— "When I was ignorant I went mad with vanity

to think that I knew everything: but when slowly I picked up little by little from wise men my fever of pride left me, cold in the knowledge that I was but a fool." Kalidasa's writings attest the truth of this fine verse. In his earlier woık, Malavika, he thinks he is a great person, but in his later work Raghuvansa he humbles himself before the greatness of the past; and with what result? Why, Malavika, written in all his pride, is nothing compared with Raghuvamsa written in all true humility! Really great persons are humble. How like a child playing with little pebbles on the shore of a vast ocean felt the great Newton, is known to many.

Here are some more verses from Tukaram in which he praises the Vedas and acknowledges their superiority :—

(1) "To preserve Dharma we are undergoing all this trouble. We do speak out and preach the Veda-Niti, *i. e.* Vedic Dharma; and we do only that which the sages did of yore."

(2) "Never look at the face of that man who does not acknowledge the authority of the Vedas and Shastras."

(3) "We have understood the real meaning of the Vedas; other people only burden their memory with mere cram."

(4) "We enjoy the companionship of Him whom the Vedas praise."

(5) "Repeat his Name to reach whom the Four Vedas teach men."

(6) "We are devoted to him who is the root of the Vedas, who is the ocean of mercy, who pervades all this and who is yet beyond all this."

(7) "When even the famous Veda could not praise Him sufficiently, what can my poor self do."

From these we see that Tukaram took pride in acknowledging the debt he owes to the Vedas, in acknowledging their greatness and authority in declaring that God is the root of the Vedas (God has inspired them or revealed them); and in humbling himself before the superiority of the Veda!

This humility of Tukaram when he praises the Vedas ought to have taught Dr. Bhandarkar to be humble and to respect that oldest Scripture

of humanity. How very humble felt Tukaram might be seen from other instances as well. On page 529 some verses from Tukaram are given from which we take the following:—

(1) "The treasury (of Knowledge, Truth-Vedas) has been broken open, and everything in the Treasury belongs to the One Master......and I, I will, I am only a carrier, a porter, a cooly.

(2) "Now pray, where is Tukaram here? (*i. e.* You will find nothing of Tukaram, nothing that belongs to Tukaram). The Great Master's soul speaks.

(3) "The greatness is really His, who holds the string in His hand."

Commenting upon this Dr. Bhandarkar says ' Tukaram is telling people to accept the eternal principles or truths he has been preaching to them. If we look at the history of man we see that from the very beginning when man appeared in this world man has not busied himself in satisfying his physical (bodily) wants alone. Who am I? What is my duty in this world? Where am I to go? Who is the

Creator of this Universe? These and other similar thoughts have risen in the heart of man from the most ancient times. In other words man's spiritual life is as natural (innate inborn and not artificial) to him as his physical life. This experience is universal...............But the yearning for spiritual life is implanted in man. And by its means the ever=lasting and eternal principles or truths have grown on all sides and have been accumulated much largely. Bearing this in his mind Tukaram says elsewhere, " That is to say, by the growth of spiritual life the accumulation of religious principles of different kinds made specially by great sages has now come to light." (p. 531, 532.). On page 509 where he gives these same last two verses he renders them a little differently:—"The religion that I (Tukaram) have preached has been taught by great Rishis sages and saints before me."

"This religion is as it were a great ancient mine from which other paths of (religion) sprang up. Therefore the way that we have found is the same that Tukaram disclosed." The real meaning of the last two verses of which we have noticed two different renderings from the pen of Dr. Bhandarkar is this: "Here is the ancient Mine

laid open, a Mine which although looted by many people before us is still inexhaustible, and which was guarded by great sages, *Siddhas* and fortunate or lucky *Sadhakas*." Of the two renderings by Dr. Bhandarkar which we have noticed above, the second is much more correct than the first. For into it Dr. Bhandarkar has introduced his own ideas of *growth*, *development* and accumulation which are not found in the original. The ancient agelong inexhaustible mine guarded by great sages, and the Treasury belonging to the One Master refer clearly to the Vedas. The word which means "guarding" or "taking care of" has been wrongly rendered by Dr. Bhandarkar as equivalent to accumulation or collection.

From these quotations from Tukaram and from the comments upon them by Dr. Bhandarkar we arrive at these conclusions :—

(1) Tukaram is simple, humble, and sincere in acknowledging his debt to the Vedas. His respect for them is very great.

(2) Dr. Bhandarkar is unwilling to follow Tukaram in his simplicity, humility and sincerity as well as in his great reverence for the Vedas ; wants to

read his own ideas of growth, development, accumulation, collection etc., into the verses of Tukaram.

(3) Tukaram's references to the Vedas are so clear and forcible and his regard for them so great and profound that Dr. Bhandarkar inspite of his predilection for Evolutionary, or rather Revolutionary ideas, is obliged or forced to acknowledge once or twice his indebtedness to the great ancient inexhaustible Mine and Treasury guarded and taken care of by very great Rishis and sages.

In the above comments by Dr. Bhandarkar upon Tukaram we draw the notice of the reader to the words: (the eternal everlasting principles) used by Dr. Bhandarkar, and also to the sentence "Spiritual life is as natural as physical life to man". These when put together imply that the broad elementary principles of religion underlying the spiritual life of man are eternal and everlasting, *i.e.*, they are ever the same whether during the Vedic, Upanishadic, Epic or Tukaram's Periods of history in the past or during the periods to

come in the future. For that alone can be called eternal and everlasting which remains ever the same, in the past, present and the future. If, for instance, true religion was absent during any one of the above named periods in the past, then true religion can not be called eternal and everlasting, but only a passing phase, ephemiral; on the other hand if true religion is eternal it must have existed in all those periods of the past, it must exist now, and also in the future. Now this is not against true ideas of Evolution which, Herbert Spencer, the Prince of modern Evolutionists says, is ever the same in the principles. Thus, then, true eternal religion must have existed during the Vedic Period, and as that is the oldest earliest period known, we shall call it True Eternal Vedic Religion—Satya Sanatan Vedic Dharma.

Now let us listen to what Prof. Max Muller has to say on this point :—" *Of religion it may be said that in it everything new is old,* and there has been no entirely new religion from the beginning of the world. The elements and roots of religon were there as far back as we can trace the history of man. What is now called the Christian religion has existed among

the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh, from which time *the true religion which existed already* began to be called Christian". (The Italics are ours).

What a confession to make, on the part of Prof. Max-Muller! Very similar admissions and confessions we have heard from many of our Moslem friends! They also say that the true religion existed before Mohomed among the ancients: The Budhists also say the same thing; and the Parsis too the same! And we have seen that Tukaram also says the same thing! And we have partly seen, and shall see fully, how Dr. Bhandarkar too comes very near admitting the same fact that the Satya Sanatan Vedic Dharma is the true Eternal Universal Religion although very often he makes strange sallies like a true truant!

Now, what is the meaning of this? Every one thinks that the religion which he preaches or practises or professes is the oldest, true, eternal religion. Dr. Bhandarkar also calls the creed of his Samaj by the name of Shashvat Dharma or Eternal Religion. On page 544 he defines this eternal creed. He says there, " Shashvata

Dharma, I have defined often. It is that which has never Badha or limit or decay. It is of no one individual of no one race or caste, but of all. At no time it has Badha. It is eternal (everlasting. It comprises and includes all virtues." Then he quotes the verse from the Bhagavadgita. He translates it thus (p. 545, 487) " God is the basis, root, support, and foundation of undecaying, unchanging, Brahma, of the Eternal Dharma and of everlasting Bliss ". (Geeta 14-27) What is the meaning of Brahma ? He has not stated it. In other places where the word occurs, as in Brahma Chakram etc., he translates it by the words : World, universe, God etc. But we must note here that the word may mean Veda also. On page 487 Shashvata Dharma is defined as the Universal Religion. Now all these characteristics of Universal Religion, Eternal Religion, True Religion etc., can apply to the Eternal Vedic Religion alone and not to any other religion which came afterwards from that original Dharma and which therefore stands to it in the relation of a branch to a tree. We shall return to this subject after disposing of Prof. Max Muller's statement which we left abruptly. Prof. Max Muller began the study of the Vedas with the distinct

prejudice that all religions except Christianity were false (see the earlier portions of his History of Ancient Sanskrit Literature). But slowly as he progressed in that study and when he was nearing the end of it, a truly wonderful change came over him and the perennial truth dawned upon his mind that "True religion existed among the ancients before Jesus! Reader, here is before you the curious example of a great man who started with the assumption that all religions except Christianity were false exclaiming towards the end of his Vedic studies "In religion everything new is old etc.", saying in fact that the true religion is not new but as old as the Vedas, the most ancient record of humanity. And the beauty of it is that the great Professor lived in and breathed the atmosphere surcharged with the ideas of Evolution Theory, or Development Hypothesis! When, in England, that theory had gained its highest hold upon minds of learned men all around him, did live Prof. Max Muller and for him to go against the ordinary teaching of that theory as well as against cherished bias of his own immature mind of earlier days and to say that true religion has existed from the beginning of the human race is due solely and wholly to the

glory of the Vedic Religion of Divine Inspiration. It is in fact one of the great conversions in modern history. And yet it is no new thing. In reality all prophets and holy men have said the same thing over and over again. But Dr. Bhandarkar might think that these men of olden days were ignorant of the " New " Evolution, Theory. This is not true. The evolution Theory is not new. It was known to the ancients. Its germ and root idea is found in the Rig Veda and Yajurveda and other Vedas. The opening verses from the Vedas given at the head of this chapter will prove this fact.

Even if we suppose that those old men were ignorant of that theory, we ask was Prof. Max Muller also ignorant of it ? What is it that chastened his proud spirit and made him acknowledge that True Religion is older than Jesus? It is the study of the Eternal Vedas. Had the Doctor also undertaken that study in a true spirit of reverence which he recommends to all as the basis of all knowledge (see p. 110-112) he too would have come to the same conclusion and not slighted the Vedas. Nay, even through the thick mists and clouds of prejudice and irreverence that have taken possesion of the great scholar's mind

some serene rays of truth occasionally shine out vividly in a few pages of his book. On p. 168 and 483 and 415 he quotes from Mahabharat Shanti Parva the following and renders it thus:— " The Essence of the Vedas, which are the oldest original books of Dharma, is Truth ; the essence of truth is Dama (taming the self), self-restraint and the essence of Dama is Moksha liberation in this are all the commandments, or teaching." Here we notice that he translates the words Satya by Samatâ, Amtsarya, Daya, Sadgati, Sadachar etc. That is he takes Satya, truth, to mean the following virtues such as equity, even-mindedness, absence of jealousy, envy rancour etc., mercy, sympathy, good conduct etc. etc. We do not know whence he gets at these as the meanings of Satya. Even accepting these meanings, his translation would mean that " the truth what the oldest books on religion (Vedas), teach mainly and essentially is about the acquisition of such virtues as, equity even-mindedness etc., that are given above. As he very approvingly quotes this verse more than once and comments upon it in his own way, as we have shown, he, we think, admits and accepts the position of Mahabharata with regard to the Vedas. And what is that position ? It is one

of respect, regard, and reverence towards the Vedas. " The essence of the Vedas is Satya, Truth which through self restraint, Dama, leads one to Moksha or liberation. In other words, "The Vedas, through their *Satya* and Dama, have the power to lead man to final Moksha or deliverance." This is what Mahabharat means and Dr. Bhandarkar approves and accepts. So, after all, the Vedas are not to be thrown away; They deserve to be preserved, studied and respected, and obeyed; for, they contain the Truth that can save man, they, the oldest original books of Dharma are based on such truth as can lead man to final beatitude or bliss, or highest freedom. What does all this mean? Is it not equivalent to accepting the real value, worth and greatness of the Vedas? Is it not the same as recognising the fact that the Vedas teach True Religion? Thus here in commenting upon the Mahabharatic verse we see that Dr. Bhandarkar's higher self has after all asserted itself. At any rate, here we do not find the same Dr. Bhandarkar who, we saw, a little while ago, was also condemning and vilifying the Vedas.

Now the question arises; If the Vedas contain True religion that can lead man to God why was

Dr. Bhandarkar slighting them and condemning them? Was he unaware of the real worth of the Vedas when he was treating them in that undignified way, we have before pointed out? Or was it due to bias on his part? Or should we in him recognise two personalities, one the lower self that slighted the Vedas and the other the higher self that came to learn the true signification of the Vedas? On p. 261,347,509,524,531, 562 also (in addition to p. 415, 483 from which we have quoted just now) the indebtedness of the moderns to the ancients is acknowledged in such terms as to leave no doubt about the existence of a dual personality in Dr. Bhandarkar. On page 524 he says:—"The truth of these attributes of God can be realised with the help of the new discoveries of modern times; but it is not true to say that the ancients did not realise the same. On page 526 he says:—"Now our ancestors as well as those of the Parsis, Greeks, Romans, and Germans, were attracted so much by the merciful character of God that they believed Him to be Father, Mother, living near them, nay, living in their own hearts. From this they came to address God by the name; *Dyaus Pita*, Heaven-Father. On p. 295, he says: "There is, in the Vedas, the germ

or seed of religion". On page 509 he says:— "The religion that Tukaram taught and religion we now follow are one and the same true religion that had been proclaimed and preached by very great Rishis, sages and holy men before Tukaram. This religion indeed is, it were, a great ancient mine from which either paths have sprung up." On page 562 he says:—"Tukaram wanted to clear the path before saints by reviving or renovating or bringing in to use again what little had come down to him from the Rishis (what few crumbs had been left over after the banquet of the ancient sages); and this same task that Tukaram had set before him we want to take up"; and revive the ancient Religion! On page 347 he says:—" God is ever the same in all places and at all times. Dharma has been in existence from time without beginning. This tree of Dharma is one and same in all countries......... But against this, men believe that a certain man came into the world and he taught men religion and that before his time all people were ignorant of it and had no knowledge of the same. This means that all those people who lived before the coming of that man and all who lived in other countries were sent to hell by God. To

believe this amounts to blasphemy to attribute want of sympathy and love to God and to say that God did not care for the good of those peoples: On the other hand to believe, as does the Samaj (Prarthana Samaj), that God from beginningless time has been in all countries teaching men His Religion is to see in Him the one same kind Father of all." From all these we gather:—

I True Religion is the same everywhere and at all times.

II It has existed from time beginningless.

III Tukaram and Prarthana Samaj wanted and want to preach this same True Ancient Eternal Religion of God and nothing new.

IV It is in the Vedas also—its germ or seed.

V The Aryans *i.e.* the ancestors of the Indo-Germanic Peoples were specially attracted by the Merciful Character of God whom they Trusted as their Father, and Mother and as ever present in their heart and near them. They too had true religion among them.

VI To believe that a certain man came and gave to his people a quite new religion (or knowledge of religion) that was not in existence before him is almost blasphemy; because it means that God did not care for the good of those people who lived before his coming or who lived in other countries.

VII The Veda, the original Scripture, contains the essence of Dharma, Truth and Dama and leads man to Moksha, Liberation.

This is in fact the same conclusion that Prof. Max Muller reached in his mature years after a long study of the Vedas. Dr. Bhandarkar says that Dharma, has existed from time beginningless, and Dharma has existed from the beginning of the human race says Max Muller. Dr. Bhandarkar as reflected in the above given pages is quite a different man from the one who misrepresents the Vedas. How can we explain this fact about the great scholar ?

The only rational explanation of these conflicting moods or self contradictory phases in the personality of Dr. Bhandarkar is afforded by supposing that, just as Prof. Max Muller started

with the false notion due to prejudice that all religions except Christianity were false and just as the same Professor later on, was not ashamed to acknowledge the truth that true religion is as old as man, so it strikes us, that Dr. Bhandarkar might have written words of contempt about the Vedas at first and that later on he might have become alive to the great debt mankind owes to the Vedas. What a pity that the Editor of the '*Collection*' has not taken pains to date the different writings so that one could see at a glance which is later and which is prior. If, in the opinion of any one, this appears to be not true then he will have to fall back upon the only other alternative that there is a lower self and a higher self in the one person of Dr. Bhandarkar. Let us now turn to page 104 where Dr. Bhandarkar meets some arguments from Mr. Tilak. Says Dr. Bhandarkar :—"Mr. Tilak of the '*Kesari*' holds that the root principles of religion are the same every where ; this is true. Our creed is also the same.......The object of our Samaj is just to remove or get rid of those evil things that have crept into modern Hinduism." This statement of his position consists clearly of two parts :—

(i) The root, no basic principles of Dharma are the same every where.

(ii) Prarthana Samaj aims at refining Modern Hinduism by washing it clean of all the evil that has gained access into it.

The second of these is also the aim of the Arya Samaj, while the first declares that the basic principles underlying the Vedic Religion and that of the Prarthana Samaj or of Tukaram are the same ! What a confession from the pen of Dr Bhandarkar ! So, here again we see the higher self of Dr. Bhandarkar speaking out in clear unambiguous terms that the Vedas are not to be thrown away after all as they too contain the basic or root principles of Dharma. Manu too says the same thing : "The Veda, entire, is the root of Dharm."

Now comes the question : From this higher point of view about Vedas which Dr. Bhandarkar shares in common with Manu and MaxMuller does not lower his point of view about the Vedas stand self-condemned ? If he and his Prarthana Samaj want to purify modern Hinduism as well as Tukaram's Gatha, should they not correct and refine their own book, Prapanna Pralapita first, by purging it of the evil that has entered into

it? Is this not their first duty they owe to themselves and to the public as well as to the sacred name of the Vedas?

To do full justice to Dr. Bhandarkar we have given some of his views, statements and comments in which both his lower self and his higher self are clearly reflected; and we have seen how, if his lower self is inclined to slight despised and even misrepresent the Vedas, his higher self, like that of Prof. Max Muller, is compelled to admit that those oldest and earliest scriptures of humanity contain the fundamental, basic, or root Principles of True Eternal Everlasting Religion or Dharma! In his reply to Mr. Tilak we have further seen how very near Dr. Bhandarkar comes to the attitude of the Arya Samaj movement towards Modern Hinduism. The only difference between these two sister Samajes, the Arya Samaj and the Prarthana Samaj or Brahmo Samaj is this: That Arya Samaj takes its stand upon the Vedas and Brahmo Samaj or Prarthana Samaj upon the Upanishadas, Geeta, Tukaram etc.

Just as in tracing effects to their causes man has at last to fall back upon the primeval or First Cause of all things, so in tracing religions

to their origins man has at last to fall back upon the primeval earliest scriptural record of humanity, the Veda, the Fountain head of all Religions. And upon these two—the Deva and the Veda—is based the Faith of the Arya Samaj; the most rationalistic creed of the World. Deva (First Cause, God) and Veda (First word, Dharma) are at the bottom of all culture and religion, all knowledge and works, all science and Art, all Philosophy and Practice! Therefore, Swami Dayanard, the great Seer of Modern times, founded the Arya Samaj movement upon these two from which the World proceeds.

Why then, does Dr. Bhandarkar and his church start from the Upanishadas (which are mere commentaries elucidating some of the religious and philosophic principles contained in the Vedas) and not from the original source, the Veda? All admit that the Veda is the Text and the Upanishad is commentary there on; and surely, although the latter is very valuable, the former is more so; as being the very basis and foundation of the former. The Arya Samaj is founded, as it ought to be, upon the Text; while the Brahmo Samaj or Prarthana Samaj is founded, as it ought not to be upon the commentary. Which of these

is more reasonable or rationalistic ? The Arya Samaj. We shall presently show that this is the correct view from the statements of Dr. Bhandarkar himself, if, ofcourse, these statements are not nonsensical but have some sense in them ?

In this connection we refer the reader to the passage we have quoted from page 347 of Prapanna Pralapita of Dr. Bhandarkar. Let the reader read that quotation once more before he reads remarks we now make here. What does Dr. Bhandarkar say there ? (1) God is ever the same. (2) Dharma is ever the same. (3) To believe, as some men do, "that a man came and newly taught religion at a certain period of history to other men," amounts to blasphemy. Because we can not think of God as neglecting the well-fare of the people before that prophet came.

Bearing these statements of Dr. Bhandarkar in our mind we put him the following question:—Did true religion, Dharma, start from the time of the Upanishadas or from the Vedic Times ? If you say that it started from the Rishis of the Upanishadas and not from the Rishis of the Vedas ; then according to your own idea of blasphemy

your opinion stands condemned. On the other hand, if you think, as you ought to do, that true religion started from the Rishis of the Vedas, then you should found your faith upon the Vedas, like Arya Samaj, and not upon the Upanishads, as you now do. Thus we see the position of Dr. Bhandarkar is, from his own point of view untenable and irrational; and how his own point of view proves the position taken by Arya Samaj to be strong and unassailable! In a word, his own statement or views prove his faith to be defective and therefore support and strengthen the position of the Arya Samaj whose faith is based upon the invulnerable bedrock of the Vedas, the primeval Scripture of Humanity containing the essential principle of true Religion.

On page 562 Dr. Bhandarkar says :—"The vow that Tukaram took and the self-chosen task that he under-took of clearing the path of saints reviving or re-establishing what little can be got of the religious truths bequeathed by the Rishis of old." Yes, that same vow we have to take and that same task we have to under-take. Dr. Bhandarkar has not here given the original

Abhanga of Tukaram.* The "words the few crumbs that have fallen from the table of the Rishis, the few truths of religion etc. that we can now gather after the spiritual Banquet of the Rishis" These two expressions show extreme humility of Tukaram and his great—very great reverences for the Rishis. The word Rishi is always used for the seers of the Vedas and only occassionally for other sages. What Tukaram means is something like this:— "I have vowed to preach again a few of those truths that were taught by the Rishis of the Vedas." But Dr. Bhandarkar steps in and explains these two simple words *Rishinche Ochisht* by asserting that by the word Rishi the sages of the Upanishads are to be taken (and not the Vedic Rishis.) Thus he says that Prarthana Samaj wants to revive the teachings of the Upanishadas, Geeta and Tukaram. He is afraid that the word Rishi might be taken to mean, as

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**Note* :—After we write this, we found the Abhanga on page 99 of Dr. Bhandarkar Vaishnavism and Shaivism translated as follows :—"We lived in the Vaikuntha and have come for this very reason *viz.* for bringing into practice, truly what the Rishis taught. The world is overgrown with weeds; we well sweep clean the paths trodden by the righteous and accept what has remained. The old truths have disappeared, mere verbal knowledge has brought about destruction. The mind of man is eager for worldly enjoyments and the way to God has been wholly obliterated. We will beat the drum of bhakti which carries terror to the sinful age."

is usual, the Vedic seers and therefore he hastens to explain that the sages of the Upanishads are meant here and not those of the Vedas. What a deep rooted bias against Vedas. Tukaram applies it as is usual to the Vedas but Dr. Bhandarkar wants to restrict it to the Upanishads. On page 524 he quotes a verse from the Upanishads and says that the truth of the description of God contained in the Upanishad is being verified by modern discoveries so that we have to acknowledge that the ancients had such a vivid vision of presence of God everywhere as to give them profoundest peace of mind. Now let us for a moment leave aside the fact that the Vedas contain not less sublime but more sublime description of God; and examine here what exactly is the position of Dr. Bhandarkar with regard to the ancient Upanishadas and modern discoveries. What is the comment by Dr. Bhandarkar on the Upanishadaic Verse? It is something like this :—"The bold prophetic insight of the Rishi of the Upanishad in giving us a realistic description of the vivid vision of God he had, is so very true that modern discoveries can do nothing more than merely act as an aid in our realising the same." The sublime description of

the Vision of God was already there long ages ago in the Upanishads. What Science has done in our times is merely an aid, a help in enabling us to experience the same ! This is equivalent to admitting that modern advance in Science is just in the nature of explanation, corroboration or confirmation of the truth of the sublime vision of God which the Upanishad sage, or savage, had in very very ancient times ! In other words, modern developments of science are a commentary on the very Ancient Upanishad Text and not a quite new Text itself. The work that Science has done is explanatory, only a matter of adding a number of details : so that if there has been any progress at all, it is in the nature of adding a number of confirmatory details, and not in the nature of discovering a new principle. This is what we understand by the statement made by Dr. Bhandarkar on page 524 and this also what any reasonable man would take it to mean. And we know that " Ever the same in principles is at the bottom of true Evolution Theory and is the dictum of Herbert Spencer, the Prince among Evolutionists of modern times. Whether it be in the physical world around us or whether it be in the religious world, the

principles are ever the same. Growth or development consists only in details not in principles. Had Dr. Bhandarkar a clear idea of this true theory of Evolution (which we have seen is as old as the Vedas) he would not have fallen into the sort of confusion he betrays in the following passage: "Dharma is always progressive etc. with this" (Dharma tree is ever the same on page 347)... " All religions contain truth as well as untruth (Is the the religion of Prarthana Samaj or Brahmo Samaj an exception to this or does it too contain untruth ?)......The principles that are recognised by the Prarthana Samaj or Brahmo Samaj are not found in the Vedas ; there is seed or germ only in the Veda. That germ has been afterwards finely developed in the Upanishadas and Geeta". (p. 295). What a sad confusion he betrays here ! Just see what is meant by Tatva (a principle) and Bija (a seed or germ) and you will then know into what a deplorable confusion he has fallen : tattwa = that necessary element = principle = chief thing = essence ; it does never mean detail. Beeja = germ-seed = root principle = fundamental or basic principle = essential element = life-soul = spirit etc. Now, therefore, Dr, Bhandarkar's statement : " There is germ only in the Veda"—There is the

seed root principle, fundamental or basic principle, essential element, the very essence life soul spirit only in the Veda—There is the absolutely necessary and indispensable element or principle or essence only in the Veda. This is the meaning of the 2nd half of the sentence. (See p. 167 "God is the seed and root navel of the world") To this if we add the 1st half of the sentence we shall have the whole sentence in this form:—"The principles recognised by Prarthana Samaj or Brahmo Samaj are not all found in the Veda which contains only those principles that are absolutely necessary or indispensably essential to Dharma." This really exalts the Veda and lowers the faith of Prarthana Samaj or Brahmo Samaj. Dr. Bhandarkar wanted to exalt his faith and lower the Vedas in the sight of the public...the unwary or the thoughtless public, But the thoughtful few will in this see that the sentence really deprecates his faith and exalts the Vedas.

How? If all the principles that are absolutely necessary for Religion are found in the Vedas, then the Vedas are essential and should not be thrown away. And if the Prarthana Samaj or Brahmo Samaj believes in some more principles

than or to be found in the Veda (which contains just the principles that are essential to Dharma) then Prarthana Samaj and Brahmo Samaj believes in some principles that are not necessary and which therefore are to be thrown away or discarded. Nay more; the sentence conveys also another sense which reduces the value of the Prarthana Samaj creed even still further. For it means that only some principles of Prarthana Samaj are to be found in the Veda which contains all the essential principles of Dharma. And these non-essential elements can be given up with advantage. Thus Dr. Bhandarkar stands condemned by his own statement; the intended to condemn the Vedas but he really condemns his own creed of the Prarthana Samaj. When the great scholar says, "That germ in the Vedas is afterwards finely developed in the Upanishads and Geeta" it means that the Upanishads and the Geeta are fine commentaries on the Vedic Text. The reason for this we have already stated *viz.*, there is no growth or developement in principles but only in details. In this respect our idea of Evolution differs Materially from that of Dr. Bhandarkar. And we think that as his idea of Evolution

is inconsistant with his concept of true Eternal Dharma and as our idea of evolution is in perfect harmony, ours is the right one. "Ours!" did we say? it is ours in the sense that it is Vedic, Upanishadic, and Geetaic and also, if you like, Spencerian. None of the great religious reformers of the world has ever claimed originality or novelty for his teachings. All have based their preaching upon the bed-rock of Satya Sanatan Shashwat Dharma, *i. e.* the True Eternal Everlasting Dharma (for the Vedas). According to the famous words of the Geeta, pages 148, 149, 150, "whenever there appears decay in Dharma great men have appeared to put the people on the right path again." So the right views about the work of reformers, prophets and saviours is this : Each of these devotes himself to the task of supplying only those phases of Dharma which require to be replenished just as a good physician will try to impart tone to the impoverished system of his patient by prescribing iron phosphorus etc., in cases where these are lacking.

(1) Sri Rama saw that the ideals of Truth, Justice, Righteousness, Purity, Love and duty for duty's sake required to be emphasised and he himself practised

them as an ideal King to act the best example among his people.

(2) Zoroaster came and prescribed purity of word (Hukta-Sukta), of thought (humta-Sumata) and of deed (hvarshta-Sukrata) at a time when these were on the wane among his people. He did not originate or create these a new, because they were already there in the Vedas before him. He did not add anything new but preached the same old ideas to the particular people among whom he noticed a decay or lack of the same.

(3) Moses laid stress on righteousness.

(4) Shri Krishna upon the harmonious character of Dharma and not upon one-sided specialisation.

(5) Budha upon Morality, Unity, and Ahinsa.

(6) Mahavira upon checking and controlling desires—a sort of *tapas*—in addi tion.

(7) Socrates upon immortality of soul and wisdom.

(8) Laotze and Koufutze (Confucius) in the east and later Plato and Aristole in the west, upon political wisdom or state as the ideal particularly.

(9) Jesus followed suit to preach the same moral principles that Buddha, Laotze and Congfutze as well as Mahavira had in their programmes 600 years before him *viz.* love, kindness, sympathy etc., adding to them the very ancient Vedic ideal of piety. He is made to say in the Gospels that he came not to destroy but to fulfil the preachings of older prophets.

(10) Very similar is the case of Mohammad who came after 600 years and preached the Unity of God and brotherhood of man.

(11) Shankaracharya took his stand upon *Ekameva advittyam.*

(12) Ramanujacharya upon Bhakti, devotion etc.

(13) Then followed a galaxy of saints and holy men, Such as Jnandeva, Chaitanya, Ramananda, Kabir, Nanak, Nam Deva, Eknath, Tukaram, Ramdas etc., who

all preached, "what little truth they got from the Rishis of the Vedas."

Thus if we cast a glance at the history of all of these Reform Movements of the Past we find that the attempt of these Reformers is to *revive*, *renew* and *preserve* the True Ancient Eternal Dharma, Satya Sanatan Dharma of the Vedas, and not and never to teach any entirely new principle, which was not in the original Vedas. And we have seen how both Prof. Max Muller as well as Dr. Bhandarkar have acknowledged this fact to be true. Nay more; we have seen how the Dr. calls the teaching of *new religious principle* to men as a blasphemy on p. 374. So, if, at other places, Dr. Bhandarkar says that he has learnt something new from Tukaram, Geeta, Upanishadas, etc., (see p. 133 etc.) we have either to suppose that this new thing is in the form of some details and not in the nature of principles, or to suppose that the lower self in Dr. Bhandarkar contradicts his higher self.

Thus there is no alternative possible to explain this conflicting, confusing, self-contradictory statements we find in Prapanna Pralapita. Throughout this book except at a few pages Dr. Bhandarkar harps on the theme (his pet theme) that Religion

has grown and developed ; and at a few places he says that the root-principles of Dharma are ever the same every where (see p. 104, 295, 347). Here in all these cases too, we have to reconcile these conflicting statements by the two fold alternative supposition we made just now. Either he must take growth to be in details and not in principles or he consists of a lower self and a higher self. From Zoroaster to Tukaram, from Budha to Swami Dayanand and from Rama to Ramanand to Rammohan Roy or to Dr. Bhandarkar if we examine that tenets these reforms have taught, if we scrutinize the principles or ideals they have set before themselves, then we have to exclaim, as did Prof. Max Muller, that "Of religion it may be said that in it everything new is old etc.", or as did Dr. Bhandarkar himself that "the tree of Dharma or the root principles of Dharma are ever the same everywhere" or as Tukaram did that (the few crumbs of truth fallen from the table of the Rishis I want to preach etc.,) or as did Jesus that "I have come not to destroy but to fulfil the preachings of older prophets." All the principles of Dharma are in the Vedas, the scripture of humanity.

Thus the right view of religious reforms in all countries is not that every reformer creates quite a brand new set of principles of religion that never existed before him and preaches these novel ideas to the peoples around him ; but that, of the essential principles or root elements of Eternal Dharma that are found in the earliest and oldest records of humanity—the Vedas, whenever some are in danger of disappearing among a particular people, these principles that are about to be lost sight of by that people are again preached to them by that reformer that particular people and time, so that the germ or seed or protoplasm of Dharma (which consists of absolutely necessary indispensable and essential elements or principles of Dharma or Religion) may never be wholly or totally or entirely lost sight of but renewed or restored, preserved, conserved and saved for ever. Thus viewed, the reformer's task is one of renewed revival, recreation, conservation and preservation and not entirely new creation of what was never in being before.

The reader may here bear in mind with advantage what Herbert Spencer the King of modern Evolutionists, has to say about Evolution at the end of one of his chapters of First Princi-

ples :—"Ever the same in principle (*tattwa*) but never the same in concrete results" or details. This is the true conception of Evolution, Vedic as well as Modern and upon this are based all the processes in the Universe. The *Tattwa* or *Beeja* or the underlying basic principle or seed or germ or life, or spirit or soul, by whatever name you may call it, is never lost of but is ever preserved. This fact of the sameness of principle and variety of details governs all processes and phenomena of nature, whether physical organic or super-organic. In other words Developement or Growth does not consist in the principles themselves (which are ever the same) but only in the details of life or conduct (which only may and do vary). All this idea of progress advancement growth and development applies to details alone and not to principles.

On page 295, where he says "The germ or seed that is in the Vedas is afterwards finely developed in the Upanishads and the Geeta" he appears to slight the Vedas in the eyes of ordinary men but to thoughtful men it is otherwise. For, what is a seed? What is the relation a seed bears to the tree, flower, fruit etc.? Let us consider the following to get an answer to this

question :—"From which all beings emanate—by which they continue to live—into which they go and enter to rest—try to know that—that is Bramha." (Taittireya Upanishad I.) Now although this is said about Bramha the Supreme Being or God, it defines a germ, a seed most appropriately. Because Brahma is the seed of everything. From what is a tree produced? By what does a tree continue to live? In what does a tree end and have its rest? From a seed, by a seed, and in a seed; a tree is produced, lives and ends or finds its rest. What Bramha is to the world—Tree on the large scale, a seed is to an ordinary tree on a small scale. Every one knows that a tree is produced from a seed, but how does a tree continue to live when once it is produced? The tree continues to live as long as there is seed in it; it lives owing to the presence of the seed in it; the instant, the moment, this seed leaves any part of the tree, that part will die away. This fact is put beautifully in the following few words :—"That from which germ, the life, the seed goes away, dies but the seed never dies" (Chhand. 6-11-3) Thus we see that a tree continues to live because of the presence of the germ or seed in it. And

in what does a tree end? In a seed as everyone knows. Hence we say that the seed is the chief thing because a tree comes from it continues to live owing to it and ends in it. Similarly the germ of knowledge or the seed of Religion (the Veda) is the chief thing because the tree of knowledge and Religion came from that germ the Veda in it, and will end in that same eternal germ of knowledge and Religion, the Veda! So the Vedas deserve our profoundest regard, respect and reverence. Instead of being thrown away as crude and worthless (as suggested or insinuated in the Article on Prayer by Dr. Bhandarkar) the Vedas deserve the deepest veneration from the bottom of the heart of all thinking and thoughtful men, as being the seed and source, root and cause, life and soul, essence and perfection of Dharma.

That the seed is the most important thing may be proved in from a slightly another point of view. It is this, a tree is a temporary thing, a transient passing phenomenon ; while the seed is eternal, everlasting, beginningless and endless, ever the same and never dying. Hence also we say, nay, our sages say, that the Vedas are eternal. The word Bramha is applied both

to the Supreme Being, and his Eternal word, the Veda. Because, as we pointed out before, *deva* and *Veda*, are at the root of all knowledge and Religion, both being eternal and everlasting. " *Aksharam Brahma* " conveys this double sense of Eternal God and His Eternal word. This was known later as Shabda Brahma which was taken up by the Alexandrian Philosophers from whom it was taken by the writer of the fourth Gospel known as Gospel of John : " In the beginning there was the word and the word was with God."

Thus from the words phrases and sentences which Dr. Bhandarkar uses on p. 294-5 we come to know the true greatness worth and value of the Vedas, although he uses them to be little those most ancient records of Dharma ; and as a result of this we also see that the lower self urging him to be little the Vedas stand self-condemned by his higher self which is forced to acknowledge their importance to man.

Even the most casual reader of Dr. Bhandarkar's book will not fail to see that, if the idol of his heart is Tukaram, the fetish of his brain is his imperfectly understood theory of Evolution. And none can say where fetish will lead him to and land him in. Had he known the real truth under-

lying the correct Theory of Evolution he would not have fallen into making so many self-contrdictory statements in that book only a few of which we have instanced to the reader ; because we have no shame to point out all or most of these inconsistencies. The general rule for his guidance he takes is that a successor is greater and better than his predecessor, a son greater than his father. If you point out to him that that is not a safe rule to guide us ; for according to it we shall have to suppose against facts that Selim was better and greater than Akbar, Sambhaji greater than Sivaji, and Baji Rao II, the last Peshwa, who lost his kingdom was greater than Baji Rao I, the greater Peshawa, who founded it, he will explain away these facts as so many exceptions to the general rule.

Poor low humble Science teaches that action and reaction, or cause and effect are theoretically equal if not practically so. But the grand Philosophy of Dr. Bhandarkar founded on his own peculiar Theory of Evolution steps in and says : "No : action and reaction, cause and effect, are not equal ; for, we find according to our theory that reaction and effect are greater than action

and cause : " Science says that although ideally or theoritically, action and reaction are or must be equal yet practically speaking the effect is found to be less than the cause owing to leakage, loss medial resistance, friction, evaporation, distribution, radiation, convection, conduction, absorption, reflection, refraction, dispersion, imperfect observation and thousand other unknown factors. So according to Science !

Effect=cause theoritically effect—less than cause practically. But according to the Philosophy of Dr. Bhandarkar founded upon the catch-words of Evolution Growth and Development we must suppose that the reaction is greater than action, effect greater than the cause, creatures or creation greater than the Creator !

Dr. Bhandarkar on p. 399-400 in his book says that among the Bhudhists there were some who asserted that Buddha was greater than God ! but here is Dr. Bhandarkar himself with his queer Grand Philosphy of Evolution practically asserting that the last creature will be far far immeasurably greater than the First Cause, God !

Here is typical instance of this philosophy which we take...and remember reader, that even

this philosophy is not new but as old as the snake-charmer and street-juggler of an ordinary Buzaar in any Indian town or village you may chance to visit !...which we take from the dialogue between the snake-charmer (an elderly man) and his assistant (usually a child of ten cr eight).

Sn. Ch—Guru bada ya sishya bada ?
Asst. boy—Sishya bada be sishya bada !
Sn. ch—Bap bada ya beta bada ?
Asst. boy—Beta bada be beta bada !
Sn. ch—Ishwar bada ya manush bada ?
Asst. boy—Manush bada be manush bada !

The man asks whether guru, preceptor, teacher or pupil is the greater whether ; father or son is the greater, and whether God or man is greater ? To this the boy replies that the pupit, son, and man is greater than his teacher, father and God ! In this bazaar dialogue is contained the whole philosophy of Dr. Bhandarkar ! So even here Dr. Bhandarkar is not original but was anticipated by others long ago.

On p. 290 Dr. Bhandarkar laments, in words that touch our hearts, that the condition of the people of India at present is far worse than what it was at the time of Tukaram. And Tukaram

then lamented the condition of the people at his time thus :—

(1) "The people are sinking lower and lower—and I cannot sit quiet and allow them to sink thus. My heart boils and melts at this horrible sight.

(2). And for the benefit of these sinking people I have preached these remedies or means... and for nothing else."

These extracts from Dr. Bhandarkar go to show that instead of evolution, growth, and development in which Dr. Bhandarkar believes, our people have been degenerating, decaying, deteriorating. Where has evolution gone to? To western Land! But the great scholar laments equally about the west. "In Europe which is the scene of the present dreadful war, men are engaged in drinking the blood of one another. They are discharging at each other such poisonous gas to kill one another by sheer suffocation. And liquid fire too they are using to burn up the body to cinders! They are sinking ships full of passengers, men, women and little children, all innocent and sending them to the watery grave! Day and night they are

abusing vilifying and scandalising and spreading false reports of news about each other or one another! They are committing rape upon women and murdering them for some imaginary guilt. There is no truth no mercy, no, not in the least in their heart—everywhere a dreadful scene is seen and heard—a scene that is unspeakable! And the painful thought comes before our mind...... What is man? Worse than the beast, than the demon (Rakshasa) than the Devil! Where have all the teachings of our Rishis, Munis and of Homer, Socrates, Plato, Plotinus, Jesus and his Apostles and Saints gone to. See p. 590-91) Thus exclaims Dr. Bhandarkar! And we exclaim " Where is Dr. Bhandarkar's Theory of Evolution gone to!"

When Dr. Bhandarkar says that all the preachings and teachings of our Rishis, Munis, Homer, Socrates, Jesus etc., have had no effect on the west which has become a veritable bear-garden, devil-gardan, beastly and diabolical under the brutal modern culture of Europe...we are forced to ask ' Where is his fetish of the Development Theory gone to?' Or, should we suppose that all the progress of 3 or 4 or 5 thousand years is to end in this brutal devillish fashion? Can we

call this progress? Is it not rather degeneration following progress?

Dr. Bhandarkar himself laments that at this time, love of truth, justice, mercy etc is at a discount. And we have seen how Tukaram was grieved at the sight of misery around him! Was it so at the time of Ramchandra the ideal King ruled at Ayodhya (Oudh)? If you think that this is mere fiction, poetical fancy, and not a true picture of times but an ideal description of what the state ought to be, then we ask you to read the evidence of a true practical genuine picture of society existing at the time of the Chhandogya Upanishad in India:—"In my kingdom or country there is no thief, no miser, no drunkard (wine-drinker), no irreligious man, no unlearned man, no adulterer, much less an adulteress" says Ashwapati Kaikeya (chh. Upan. V. II). No man has yet dared to doubt the truth of this statement of the Upanishad! Ramayana is professedly a poem and you may, on that score, say that some of its descriptions are overdrawn. But the testimony of the Upanishad...the very soul of truth, sincerity and seriousness cannot be set aside lightly. Is there any prince in the whole world today who can say with Ashvapati that among

his subjects there is no thief, no miser, not at all an adulteress? On the other hand newspapers and periodicals give us a most disgusting and horrible picture of unspeakable vices in modern "enlightend" society, let alone the hellish slum life of modern cities.

Even if we hesitate to believe that the society when Rama ruled at Ajodhya was far more healthy, virtuous, righteous and moral than that of modern times, even if we throw away the testimony of foreign ambassadors at the Court of Chandragupta Maurya, we cannot dismiss the testimony afforded incidentally by the *Chhandogya Upanishad*. The fact is that society in those times was so highly moral, virtuous and religious as to make us, viewing from the fallen condition of our modern society, doubt the truth of such an assertion found in those "incomparable books", which are regarded by all as the very soul and embodiment of sincerity. Dr. Bhandarkar himself has a very high opinion of these Upanishads. And from them comes the testimony that society in olden times was far healthier than at present. Would Dr. Bhandarkar throw that away? And can we apply Dr. Bhandarkar's idea of Evolutiou to

explain such a phenomenon as the above which affords an example of present day degeneration rather than of development? If after many thousands of years of "progress" society today has fallen so low as to doubt the truth of the assertion, that society was once far healthier, then that "progress" must have surely been in the direction of decay, deterioration or degneration:

"From such solitary examples which are rather in the nature of exceptions to the rule—from such events which are after all passing transient phases—we cannot disprove Evolution."

Well, is not Evolution itself a passing phase? Is not Evolution followed by Dissolution, Growth by Decay, Development by Degeneration?

So the correct theory is to be based upon neither Evolution alone nor Dissolution alone which are part truths or half-truths and not whole-truths. Both Evolution and Dissolution, Regeneration and Degeneration, Growth and Decay are partial phases of higher theory—nay we must call it Law.

"What! can there be any theory higher than Evolution Theory? We have never heard of such a thing all our lives long! Pray, what

is that higher Law which comprises within it both Evolution and Dissolution? It must be a new marvel indeed! And who has discovered that novel marvel of marvels?"

It is not a new marvel but a very old well-known Law. "Here's another wonder at last. We have searched all science and philosophy and we never heard of a higher Law than that of Evolution. And you say that that Law is very old and well-known! What can be more wondrous than that? It must be pure fiction!"

Well, simple truth is stranger than fiction. The Grand Law of Harmony—the Rhythmic, Periodic, Cyclic Law of Harmony—rules every phenomenon in the Universe. It alone gives the correct explanation of all the different phases of Evolution and Dissolution, Growth and Decay, Regeneration and Degeneration; because it comprises them. It is as old as the Geeta, the Upanishads, the Veda. We have already quoted the Veda. We shall now quote from Dr. Bhandarkar's quotations taken from the Upanishads and the Geeta. On p. 3 and other places, Dr. Bhandarkar quotes a verse from the Svetashvatara Upanishad and translates it:—"Some misguided learned men say that Nature

is the cause; others again hold that Time is the cause; but it is surely the Glory of God which makes this Brahma-Chakra revolve." On p. 20 again another verse from the same Upanishad he translates thus:—"He who enternally pervades this all, who is Omniscient, the maker of Time possessed of all good attributes, directed by Him all the processes of Nature and the Five Elements revolve." On p. 4 and other places, Dr. Bhandarkar quotes a verse from Geeta and translates:—"God is in the heart of all beings making all revolve, with His wondrous might, on the wheel of Nature, Action, Time, etc." The Mantras with which this chapter opens leave no doubt that this same Grand Law of Rhythm and Harmony was known to the Vedas. "Thou hast sped the wheel of time work and nature rolling on its way." (VIII. 52, 8)

In Dr. Bhandarkar's book the reader can come across many a lamentation and wailing about the indifference to religion seen on all sides. Indeed the whole purpose of writing the book, Prapanna Pralapita, or rather, the purpose of publishing it, is to fight against irreligion. Modern civilisation is to a large extent prosaic, *i. e.* anti-poetic. It has also shown itself to be

mainly anti-religious. Just as Poetry, passing through the Intermediate stage of Prose-Poetry is now replaced by Prose, so, Religion passing through Lip-Religion, is now replaced by Irreligion in the so-called civilised countries. The more a country becomes "civilised"; indeed, the lesser place, time and attention it gives to Religion. We have already shown how this fact is lamented by Dr. Bhandarkar himself in his book. So, instead of growth in Religion we find decay everywhere according to Dr. Bhandarkar himself. (Of course, as usual, he contradicts himself in other places).

How can we explain all this? We cannot say, they are ever progressing for we find decay often and often. Neither can we say that they are ever decaying and on the wane; for we find renewal and regeneration as often. So the correct view is found only in the Grand Law of Rythm and Harmony according to which every thing is regulated in this world. Just as there are periods of drought and rain in the physical part of nature, so there are periods of Spiritual Showers in History. First during the Vedic Period, there were Spiritual Showers unrivalled in their beauty and majesty then after

periodic droughts came the Avestic or Zoroastrian, the Upanishadic, the Jedaic, the Bhagavatic, the Jainic and Buddhistic, the Chinese, the Stoic, the NeoVedantic, the Islamic the Bhaktic, or NeoBhagavatic, and now the present Samajic and Theosophic Showers of Spiriual or religious rain. Of all of these the Vedic is the earliest and purest Spiritual Shower known to man and as the Veda contains all the essential elements and principles of Dharma or Religion (even according to Prof. Max Muller and Dr. Bhandarkar as we have shown), the faith of the Arya Samaj is based rightly and rationally upon the Veda, the oldest scripture of Humanity. These Cycles of Religious or Spiritual Shower followed by irreligious or unspritual periods stand out most prominently in History of Man on our globe. And the Supreme Law of Harmony and Rythm alone can give a complete satisfactory explanation of these ever recurring Cycles.

Here we have to digress a little in order to guard against a possible source of confusion. Herbert Spencer in his First Principles gives a secondary place to Rythm and the first place to Evolution. But we have upset his arrangement and given the first place to Rythm and only a

secondary place to Evolution. Our reason for doing so is two-fold ; firstly, because Evolution is only a part, a complement, which with the other complement, Dissolution, makes up the whole unit of Rythm. In other words, Rythm consists of both Evolution and Dissolution ; hence we say that the Law of Rythm is a higher generalisation than the theory of Evolution. Secondly, Rythm means Hormony, and the Law of Harmony is certainly to be placed higher than the theory of Evolution.

Not only do we see these recurring Cycles of Spritual Showers followed by periods of irreligious draughts clearly and distinctly in the history of man collectively but also in the history of man individually. Take for instance the life-history of the great saint Tukaram himself. On p. 176-84 (and in many other places too) Dr. Bhandarkar gives an account of Tukaram's experiences which show how the great Saint had to struggle hard, how often he even despaired of attaining anything like success, how moments of doubt and irreligion haunted his path, how the curs of lust dogged his footsteps every now and then. Ramakrishna, Paramahansa too, we read in his life, had had very similar experiences.

These periods of spiritual drought and rain occur successively in man's heart both individually as well as collectively. This is beautifully suggested in a Vedic Mantra and prayer which every follower of the Veda has to repeat daily.

शंनेा देवी रभिष्ठय आपो भवन्तु पीतये ।
शं येा रभिस्रवन्तु नः ॥ ऋ० १० । ६ । ४ ॥

(*Sam no devee rabhishtay apo bhavantu peetaye, Sam yo rabhisravantunah.*) "O! Lord may Thy celestial Spiritual Showers rain upon us, within us, and about us Thy cooling, soothing bracing blessings with health, love, strength, and bliss." Rigveda X, 9, 4. What a simple sublime prayer!

On p. 361-364, Dr. Bhandarkar teaches us to go against the main teachings of Evolution! He says :—"Evolution teaches that the strong should kill away the weak—but should we, men, follow this teaching? No, we should rather follow some other rule of conduct, that of *Daya*, *Kshama Anukampa*—of sympathy, forbearance, fortitude, mercy." This speaks for itself!

What does this show? It shows clearly that :—

(*i*) Dr. Bhandarkar has no faith at all in the truth of the theory of Evolution.

(*ii*) Dr. Bhandarkar used that theory merely as a convenient weapen with which to strike at the faith of the Arya Samaj—a weapon only to be set aside at his will when it goes against his own views.

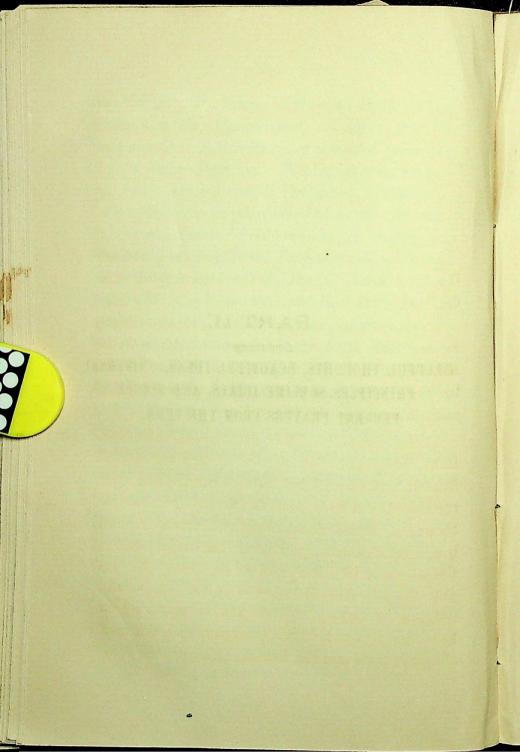
(*iii*) Dr. Bhandarkar has a very vague conception of the theory of Evolution.

Summary of Chapter IV.—Just as in the previous chapters we found Dr. Bhandarkar misinterpreting Tukaram and thus running down the Vedas, so, in this chapter we find him use his misconceptions of the Theory of Evolution against the creed of the Vedic Church. We have shown how the theory of Evolution, rightly understood, strengthens the cause of the Vedas and places Dr. Bhandarkar in a very weak and awkward position. We have also shown how the correct concept of Evolution is to be found not only in the Geeta and the Upanishads but also in the Veda. And incidentally we have had to show how imperfect, vague and faulty ideas Dr. Bhandarkar has about Evolution. We have shown, on the other hand, how simple, true and sublime ideas about Evolution are to be found in the Veda. We saw that Manu, Mahabharata,

the Upanishads, Geeta, Tukaram, Prof. Max. Muller and Dr. Bhandarkar, all agree that the Veda contains the eternal and essential principles of True Divine Religion. We learnt that, according to the correct idea of Evolution, the dictum : " ever the same in principle but never the same in concrete result " hold true in all cases ; and that there is no growth, development or change in principles but only in details. Hence, Deva and Veda, (the First cause and the First Word), ought to be the basis of a truely rational, universal creed of Humanity. The Arya Samaj is in possession of such a creed. The work of Saints, Prophets, and Reformers is to replenish, recuperate and revive the eternal Vedic Dharma Divine. The Cyclic, Periodic, or Rhythmic Law of Harmony governs all phenomena and processes of nature. It comprises alternate Evolutions and dissolutions, growths and decays. It explains the various " spiritual " showers and droughts known to history. अक्षरं ब्रह्म *Aksharam Brahma* means both the Eternal Word of God (Veda). Just as God is the root, germ, or soul of the world, so Veda is the root, germ, or soul of knowledge and religion. Seed, germ, or soul is eternal. Hence, Veda and Deva are both eternal. He who denies Veda denies Deva or God.

PART II.

Containing

HELPFUL THOUGHTS, BEAUTIFUL IDEAS, UNIVERSAL PRINCIPLES, SUBLIME IDIALS, AND SIMPLE FERVENT PRAYERS FROM THE VEDA.

CHAPTER I.

INTRODUCTORY.

" Hear, one and all, the Truth as I declare it ; they know it not, but yet they dwell with me "—Rig Veda X, 125, 4.

" As we, so you, proclaim this blessed Truth to one and all, to the Brahman as well as to the Kshatriya, to the Sudra as well as to the Vaisya, to one's own people or to strangers—even to the most humble"—Yajur Veda 26, 2.

The Veda, we have often said, lifts man from Nature to Nature's God. It is the earliest known Scripture of mankind. It contains deep root-ideas, ardent prayers, simple yet sublime thoughts, broad comprehensive ideals, helpful, beautiful, concepts, universal principles, and in the words of Dr. Bhandarkar, the germ the seed and the root (*i.e.*, the essence or soul) of Dharma, religion or duty. The subject is vast, yet we have to bring it within the space of a few small chapters (this and the following).

On page 125 of his Prapanna Pralapita, Dr. Bhandarkar throws out the challenge in an air of triumphant self-complacence: "What is there, so much and so good, in the Veda that you ask us to believe in it; pray, show us verse by verse and hymn by hymn".

Fully to meet the requirements of this challenge in a short chapter or two is impossible. Yet something may be done which may induce able and bright scholars to take up the challenge in a better and more effectual way than that shown here.

The Veda lifts man from Nature to Natuer's God, said we, How? Let us take an example from the Rig Veda the following short hymn X, 186.

Here we give Mr. Griffiths's translation of it purposely :—

1. Filling our hearts with health and joy may Vata breathe his balm on us. May he prolong our days of life.
2. Thou art our Father, Vata, Yea thóu art a Brother and a friend ; so give us strength that we may live.
3. The store of Amrit laid away yonder, O Vata! in thy home......give us thereof that we may live".

These three short sweet simple verses are addressed to Vata or Vayu which means, physically, Air or Wind ; but, spiritually, God. This hymn apparently addressed to wind or Air, is really and ultimately addressed to God one of whose manifestations of glory is the wind. The Air is but a manifestation of glory, on the physical plane, of the spritual Supreme Being, God. There are many scholars, (and Dr. Bhandarkar may be one of them, or rather is one of them) who hold that the Rishi, in such hymns, prayed not to God but to the wind itself ; and thus, they think, that the Veda is full of Nature-worship. But a little thought will show that this position is utterly wrong. For it implies that the Rishi had no knowledge of God at all, was not the least conscious of God, but that his whole consciousness and knowledge was filled by the idea of wind when he prayed to Vata. When we meet our friend and greet him do we greet our friend's exterior only ? No. Although we bow before the physical features apparently, we greet really the indwelling spirit or soul. Although our eyes may dwell on the physical features of our friend, our mind, the inner eye, dwells upon and we are conscious of

the individuality or personality of our friend. Thus then when the Rishi prayed to Vata he was conscious of the Power of Spirit whose glory Vata manifests in part. "But why should the Rishi choose Vata to address his prayers indirectly, instead of directly calling upon the name of God? We answer; the Rishi has done. This purposely to lift man from Vata, the physical manifestation of the glory of God, to Vata the in-dwelling transcendent Supreme Spirit, God. And look how beautifully he has done this.

The first verse is predominantly physical in sense although just a trace of the spiritual is discernible in it too. Similarly the third verse is predominantly spiritual in sense although a trace of the physical may be detected in it. Between these two comes the second verse supplying the required gradation or link in which both the physical and the spiritual are equally blended! And the whole presents a remarkably subtle gradation as fine and imperceptible as in the rainbow colours! In other words, when you read the first verse, the words '*health*', and '*breathe*' in it, lead you to the idea of Air or Wind or Breeze which you have to breathe

in order to secure health and joy. Thus the physical sense is predominant here although the spiritual sense is not to be ignored wholly. When you read the 2nd verse the words "*Father*" "*Brother*" and "*Friend*" in that verse given successively three rude shocks to that physical idea and lift you up from the physical to the super-physical plane; but you hesitate and say to yourself "the wind can to a certain extent be called 'father' 'brother' and 'friend' because it protects us, bears us up, and pleases us or delight us." So you are in mid-air finely balanced between the two planes. When, however, you read the third verse the words "store of Amrit in thy home" lift you up to the highest spiritual plane,...to the awful ecstatic presence and vision of God who alone is the giver of Amrit, eternal life!

What a world of charm and beauty and sense this little Vedic hymn of three verses containing the simplest of words ushers us into! Truly, the Veda lifts man from Nature to Nature's God! In three small verses of simple words, the Veda teaches you the supreme importance of not only a sufficient supply of fresh air for sound health but also of, if we want life

eternal, a life of prayerful devotions to God who alone is the master and giver of everlasting health, life, joy and bliss!

This example reveals to us a peculiar characteristic of the Veda *viz.*, its use of the self-same words Vata, Indra, Agni, Varuna etc., to denote certain Agents or Forces of Nature as the One Divine Power that is behind and beyond and yet within them all. The Veda itself declares this in no uncertain terms:—"Him they called Indra, Mitra, Varuna, Agni and he is heavenly, nobly, winged Garutman. What is one, the sages call variously; they call it Agni, Yama, Matarishvan" (Rig-Veda I, 164,46.) The verse that precedes this also declares that the Vedic Speech (or words such as Agni, Indra etc.,) carries a fourfold sense. It says:—"Speech hath been measured out in four ways (or senses), the Brahmans who have understanding know them. Three kept in close concealment cause no movement; of speech men speak only the fourth" (Rig Veda I, 164, 45.) Various interpretations are put upon this Mantra; but they are not satisfactory in as much as they show no connection with the meaning of either the preceding or the succeeding verses. We venture

to give an interpretation which will connect this verse with the following one. It seem to us that the fourfold way has reference to (1) the physical or inorganic (2) the mental or organic (3) the moral, social or super-organic and lastly (4) the spiritual planes. Our reason for this is that only by so rendering it we can show a clear connection between this verse and the next. In no other way can the two be linked together. Thus the verses 45 and 46 together mean that ordinary folk who are not well-versed in Vedic lore understand by such Vedic words as Agni, Indra etc., only the physical forces of agents, fire lightining etc., but Brahmans who are deeply read in the Vedas know that Agni etc., stand for not only the physical but also for the other three planes; and that on the spiritual plane Agni etc., are but the different names of one Supreme Spirit that pervades, vivifies and sustains everything else. In Yajur Veda XXXII, 1, also it is stated that the one and the same Supreme Being is Agni, Aditya, Vayu, Chandramas, Sukra, Brahma, Apah and Prajapati.

Not knowing this, or forgetting it Dr. Bhandarkar, in a lofty strain (?) ridicules Swami

Dayananda on page 126 of his book thus:—" No one except the Swami did ever say that the Vedic word *Apah* stands for the Supreme Being......... even the Marahtti word *Khalasi*—the Swami, might interpret to mean God." In our previous chapters we have quoted Dr. Bhandarkar's long sermon to the late lamented Lokamanya Tilak wherein he preached to the latter not to have recourse to ridicule on occasions of religious controversy. But Dr. Bhandarkar has not only forgotten his own sermon but has forgotten that he is ridiculing Truth itself most outrageously; which performance of his, to put it mildly, is quite unscholarly. Swami Dayananda's position, that Agni, Indra etc., in the Veda stand not only for the physical but also for the higher planes -- is unassailable; and yet Dr. Bhandarkar has the hardihood to ridicule him! The word Apah (आप:) is mentioned together with Agni, Vayu, Brahma, Sukra, Chandramas, Aditya, and Prajapati, in Yajur Veda XXXII, I, to denote God, the Supreme Being: Does not Dr. Bhandarkar know this? "It is easy to rouse a man who is really asleep; but not so one who feigns sleep" says a Vernacular proverb. We can convince one who is innocent by means of facts and reasons

but none can convince him who knows them and yet, out of bias, ridicules them. When bias or ignorance or forgetfulness drives Dr. Bhandarkar to ridicule Swami Dayananda we must put it down to the influence of the Lower Self of Dr. Bhandarkar which we find very often eclipsing his Higher Self.

But we are digressing. To return to our subject: Even Professor MaxMuller is struck with the charm of Vedic Diction. Says he, "We have heard the same thoughts and feelings expressed by so many poets that we can hardly enter into the pleasure with which those early singers spoke their hearts out for the first time. We have become so accustomed to............that we hardly consider how mysterious is that instinct which suggested to the first poets the extraordinary variety of rhythm which we find in the Veda. But there is a charm in these primitive strains discoverable in no other class of poetry. *Every word retains something of its radical meaning, every epithet tells, every thought, inspite of the most intricate and abrupt expressions is, if we once disentangle it, true correct and complete*" (p. 552-553 History of Ancient Sanskrit Literature). The same professor says elsewhere that

words in the Veda are in the "fluid" state. All this goes to support Swami Dayananda's position. And yet Dr. Bhandarkar ridicules him! From both internal and external evidence, then the great Swami's stand is unassailable, *Shiva* means the Good, the Benign. *Apah* and *Vishnu* mean the All-pervading spirit. *Indra* means the Glorious. *Varuna* means the Most Exalted, Encompassor Excellent. *Mitra* means the *Friend* of All. *Savitar* means the Progenitor, the Glorious, the Impeller &c. Thus these words in the Veda can stand for God also in addition to their having other senses.

The example we have given above from Rig-Veda X 186, is only one out of many. For, the same gradation from the physical to the spiritual is discernible in hundreds of Vedic Hymns. It is not a chance occurrence but a deliberate arrangement pervades the Vedic Hymns. The great sage Kanada characterises this thus: बुद्धिपूर्वा वाक्य कृतिर्वेदे "An arrangement based upon reasoning is found in the Veda". Ignorance of this characteristic of the Veda has led many a modern student of the Veda astray in assuming that the Veda recognises a plurality of Deities. The Veda recognises but one God manifested

under various attributes, powers, or forces, or agents. And these different manifestations of the same are given the different names:—Agni, Varuna, Indra etc. Prof Max Muller says on p. 533 "It would be easy to find, in the numerous hymns of the Vedas, passages in which almost every single God is represented as supreme and absolute". Then he continues to give examples right up to p. 550 to show how Agni, Indra, Varuna, Soma etc. are, each, spoken of Supreme God.

The most natural and rational (and therefore the true) explanation of this is that which we have given above and which is ignored by many a modern student of the Veda who think, they find Nature-worship in the Veda. Had they known the principle underlying Vedic-terminology based upon the fact that the Veda leads man from Nature to Nature's God they would not have fallen into the most palpable error ever known in history.

Prof. MaxMuller knows that the word *Deva* means "Bright one". As such it can be applied to the "bright ones" as well as to "the Bright One". The "bright ones" are part-manifestations of the glory of "The Bright one" Each one of

the former is, so to say, an index pointing to the latter, the Supreme. Man can think only in relations. When he looks at the part he is put in mind of the whole, and the sight of a mark or Symbol carries him beyond it to that which it represents. Thus, the name of each "bright one" can, as a symbol, be applied to the supremely Bright One or as Prof. MaxMuller says "each god" can be represented as "Supreme and absolute". For instances, Vata and Vayu, the "blower", on the physical plane. *i. e.*, wind, can also mean God on the spiritual plane, the supreme blower. And in the hymn we have quoted above Vata does mean the wind as well as God ; similarly Agni, Indra etc. "All this sounds very well to us moderns who have grown vastly in wisdom and reason, but to the simple ignorant ancient it was simply beyond their conprehension ; they could not rise to the height of the conception of the Absolute and the Infinite".

We, moderns, are proud of our ability to have arrived at some very high generalisation, the ideas of (i) the infinite. (ii) the absolnte, (iii) the immutable Law, (iv) the one existence or Being (v) the solidarity of the universe etc. But when we find these same in the Veda, the

earliest scripture of humanity, our pride recieves a rude shock indeed. How did those Vedic Rishis arrive at those same ideas of which we are proud now ? Prof. MaxMuller calls attention to the Vedic word *Aditi* meaning the "Infinite". He defines Aditi as "What is free from bonds of any kind, whether of space or time, free from physical weakness, free from moral guilt." Rita (ऋत) as meaning "Immutable Law" is to be found more often in the Veda than the word "Law" in the pages of Herbert Spencer. The " Ekam Sat" (एकं सत) of the Veda meaning "The one Supreme Being or Existence" is so well known that the Upanishads are a commentary upon that theme which has given rise to the conception of the Solidarity of the Universe. Says Max Muller "Whatever be the age when the collection of our Rig Veda Sanhita was finished, it was before that age that the conviction had been formed that there is but One, One being, neither male nor female, a Being raised high above all the conditions and limitations of personality and of human nature, and nevertheless the Being that was really meant by all such names as Indra, Agni, nay even by the name of Prajapati, the lord of Creation. In fact the Vedic poets had arrived

at a conception of the Godhead which was reached once more by some of the christian Philosophers at Alexandria, but which even at present is beyond the reach of many who call themselves Christians" (Outlines of Indian Philosophy p. 13),

"When we read with attention the poetical and philosophical movements of the East, above all these of India, which are begining to spread in Europe we discover there so many truths, and truths so profound, and which make such a contrast with the meanness of the results at which the European genius has sometimes stopped that we are constrained to bend the knee before the East, and to see in this cradle of the human race the native land of the highest philosophy" (Victor Consin). Does not all this go to teach us humility? Should we not bow to the Veda—that Veda in which we find, ages ago, the highest generalisations known to modern man? A study of the Veda will make the moderns hesitate before they assume the role of being the wisest rational beings that ever trod this earth. And herein lies true greatness of the Veda that it teaches humility to the proudest by humbling their pride.

One point more before we close this introduction to our main subject in hand. When the Veda humbles their pride some of these scholars in their wounded pride resort to a trick of their own and say that the Veda is a modern work! A fine trick indeed! (See Appendix A on the date and antiquity of the Veda.)

CHAPTER II.

THE PUZZLE OF THE ONE AND THE MANY.

एकं सद्‌ विप्रा बहुधा वदन्ति ॥ ऋ० १ । १६४ । ४५ ॥

"To what is but One Being, Sages and Specialists give different names—One Being is described in a variety of ways by sages and specialists"—Rig Veda 1, I6, 464.

The problem (we may call it, the puzzle) of the One and the Many, of Unity in Diversity, is before man from the oldest times. For example, in the Veda, we come upon a very curious method of extolling different Devas (the bright, shining ones) both singly and conjointly, and then extolling each Deva as the Supreme and the Absolute. Prof. MaxMuller was obliged to coin the new term "Henotheism" to apply to this strange phenomenon, which we meet with only in the Veda and nowhere else. It is, in fact, the chief characteristic of the Veda. Almost all modern Vedic Scholars, except Swami Dayananda have stumbled upon this remarkable, and to

us the most important feature of the Veda. Swami Dayanand found the real worth and value of the Veda in this very characteristic of the Veda which has puzzled, taxed and baffled other modern students of the Veda.

This problem or puzzle which we find in the Veda we also find in Nature. In other words, the Veda is true to Nature; because the very same Unity in Diversity that we notice in Nature we notice in the Veda too. So the Veda is as much the Work of God as is Nature. We have repeatedly said that the Veda lifts man from Nature to Nature's God. And we cited the hymn to Vata from the Rig Veda as an example. Therein we saw that "*Vata*" was used to denote wind as well as God.

Now we shall proceed to discuss why such a curious puzzling method the Veda employs to lift man to God. We can assign the following five or six reasons to justify why the Veda has recourse to this singular method :—(1) Spiritual Unity underlies Physical Diversity; (2) the Physical is but the outer visible body or vestment of the inner invisible spirit that sustains it; (3) the Physical is but a channel or mode of manifestation of the spiritual ; (4) the Physical rests

or depends upon and is inseparable from the Spiritual; (5) Every physical thing or agent such as Fire (Heat) has two aspects (i) its individual, and (ii) its universal; (6) The Solidarity of the Universe. These facts of Nature, if we understand fully and thoroughly well, we can solve the puzzle why the Veda employs the above mentioned singular methods to lead and lift man from Nature to Nature's God. What is a dark puzzle or mystery to the ignorant is full of light life and joy to the knowing. The Veda, is a clear mirror held up to the Face of Nature. "All possible shades of the human mind have found their natural reflection in the Veda", says MaxMuller. Just as Jnana (ज्ञान) and Karma are complementary, so the Veda and Nature are both complementary to each other. Each must be studied with the help of the other; then only we can perceive the beauty and value of both. If we find puzzle or mystery in Nature we must seek help from the Veda, and if the same is found in the Veda we must seek help from Nature. When we said that the Veda leads man from Nature to God we meant that the Veda leads man from physical Diversity to Spiritual Unity *i e.,* Godhead. Nature is diverse but

Unity underlies Nature; and this same Unity we call God: The Spiritual Unity underlying the diversity in physical Nature is God. Hence to teach this fact the Veda uses the peculiar method we have noticed above; that is the main purpose of the Veda.

Secondly, God is the Soul of the Universe and is popularly called *Jagadatma* or *Vishvatma* in India. Just as our soul sustains our body, so, in a far wider sense, God sustains the Universe. The Veda puts this in its own characteristic way:—सूर्य आत्मा जगतस्तस्थुषश्च—Surya Atma Jagatastasthushascha, Surya, the sun (as well as God) is the soul of that which moves and moves not. The sentence implies that God is the Soul of all that moves and moves not; just as the physical sun is the source impeller and soul as it were of men, animals, trees, mountains, the earth, and the planets. The word, *Surya*, comes from the root *su*, to be the source, origin, etc., to rule, to be glorious, to impel, to direct etc. Hence *Surya* is one who is the source, who is glorious, who rules and impels; the sun or God. In Rig Veda I, 50, 10; VIII, 90, 11; etc., *Surya* stands for God. Just as we say that *Vata* means both wind and God so *Surya* in the Veda

means both wind and God so *Surya* in the Veda takes man from the physical body, as it were, to the Spiritual Soul, God.

Thirdly, these same examples show that the physical wind, the sun etc., are, as it were, the channels or modes of manifesting the glory and bliss, love and beauty of God. In Rig Veda II, 1, Agni is described as the Universal All *i. e.*, God. So, the wind, fire, the sun etc., *i. e.*, the whole of the physical Nature is but the means of manifesting the greatness and benignity of God to man.

Fourthly, as we said, in a previous chapter, we live in a world of relativity ; every thing that we see in this world is related to something else. ; nothing being unrelated or independent and separable. What we call the physical rests and depends upon and is inseparable from the Spiritual. And this fact that, nothing physical is unrelated or independent or separable, but that everything material rests and depends, immediately as well as ultimately, upon the one Supreme Being, Spirit, or God—yes, this all-important fact of facts is the purpose of man's life to understand and realise, and also, the purpose of the Veda to teach man. Thus we see

that the purpose of the Veda is to teach man how to fulfil the purpose of his life. And see, how-beautifully the Veda does this: It uses the self same words:—Agni, Vata, Surya, etc., to denote not only the outer visible, individual, physical diversity but also the inner invisible, absolute, infinite, universal, Spiritual Unity that is behind, beyond within and without Physical Nature—that is, both immanent as well us transcendent. Although, theoritically, we may use the words Agni, Vata, Surya etc., to denote certain physical forces, agents, or phenomena, in their individual character, we cannot really restrict the sense conveyed by the terms to the physical plane alone; because in their wider and widest sense they can denote superphysical and spiritual planes also. Take for example the Vedic words *gow* and *ashva*. The root meaning of these words is: *gow* that which goes, *ashva*, swift. The cow, the earth, the rays (of the sun), the senses etc., can be called *gow*; and the horse, the fire, the rays etc., can be called *ashva*. Thus we see that words, at first having general idea are therefore used at first to denote many objects; usage afterwards restricts them to a few or a single object. When Prof. Max Muller describes

Vedic words to be in a "fluid state" he means that usage had not then succeeded fully in its work of restriction, and that many Vedic words retained their general root-ideas. We have already shown how the Vedic words *Vata*, *Deva*, *Surya*, *Agni* etc., can be used (and were used) to denote both the physical objects and the spiritual one. So, the Vedas do not err but are perfectly right in using the self same words to denote both physical diversity and the underlying spiritual Unity, with the set purpose to lead man from the seemingly diverse and manifold to the really one, the Absolute, and the Infinite. That, which was a chaos, a puzzle, a mystery to the ignorant, Swami Dayananda has shown to be full of sense, order and beauty.

Fifthly the sage Patanjali, in the opening chapter of his great work, Mahabhashya, points out that objects in this world have two aspects ; the individual or personal, and the universal or impersonal. Prof. Mac. Taggart in his work on "Existence" calls attention to this same fact. Accordingly, ancient philosophic Thought of India, as well as the recent one of Europe both support, explain, and justify why the Veda has systematically followed this unique

beautiful and valuable method of leading man from physical multiplicity to the underlying Spiritual Unity, God.—For, as shown already, Agni, Vata, Surya, etc., in the Veda, meaning in their individual aspect, the fire, the wind, the sun etc., are used in their universal aspect to represent the Impersonal Brahman, the Supreme Being or Spirit.

Sixthly.—The Solidarity of the Universe. There is not one Mantra but many, in the Veda, which speak of this with wonderful force, simplicity and beauty as well as grandeur. We will give only one here. In Rig Veda I, 89, 10 we read " Aditi is the mid-space, Aditi is the Mother and the Sire and the Son. Aditi is all Devas, Aditi is the five races of men, Aditi is all that hath been born and shall be born". Can the idea or conception of the Solidarity of the Universe go further than this? What is Aditi? Prof. MaxMuller says that Aditi is the earliest name invented to express the Infinite; the visible Infinite, the endless expense beyond the earth, beyond the clouds, beyond the sky. Muir takes it to mean Nature; Roth—freedom or security; Benfey—sinlessness; Griffiths—Infinite Nature. We think that Aditi may also mean

Indestructibility, Perfection, Immortality, Fullness, wholeness, in addition to the above given meanings. Whatever sense we may give to the word, the idea or conception revealed in the Mantra is the grandest view of the Solidarity of the Universe.

To drive home the truth of all these six several facts, to fix it into our memory, to impress it indelibly upon our mind, to sink it into our subconsciousness, and thus to make us realise in our life and conduct the *All-in-Allness* of God by lifting us out of the diversity of physical Nature into the Spiritual Unity of God—to attain to our fullest height and majesty, and to fulfil the chiefest purpose of our life and destiny. Do the Vedas emphatically repeat, reiterate and constantly dwell throughout upon this fact of facts, upon this truth of truths, *viz.* the utter dependence and inseparability of the physical upon and from the Spiritual, and the solidarity of the Universe. We thus learn that Agni, Vata, Surya and other Devas of the Veda are but the different channels for the working or manifestations of the glory and benignity of the one Supreme Being or Spirit. We can now understand why the Veda has systematically employed

the unique method of addressing the One Deva through so many Devas who are but the different manifestations of His Glory.

That the Vedas are Monotheistic recognising but One Supreme God, and that the different "gods" or "bright shining ones" of the Veda are but the different manifestations of the glory of that One Supreme God, can be seen from the following internal evidence:—"One All is the Lord of what is fixed and moving, what walks and flies—of this multiform creation" (III, 54,8) "This is, ye wise, your great and glorious title, that all ye Deities abide in Indra" (III, 54, 17). On this Professor Ludwing remarks "the glory of the Gods consists in their recognition as forming a part of the true, supreme, and all-embracing divine principle, in which, as the Absolute God, all their individual attributes are absorbed, and vanish". "Great are Thy wondrous deeds Sovran Ruler, Joyous, Ancient, Ever Youthful, Undecaying One, Renowned, Glorious, Mighty" "Thyself alone the universe's Sovran". "He hath surpassed all measure in His brightness, yea, and the Gods, for none are His equal" (III, 46, 1, 2, 3) "The Glorious One weareth every shape at pleasure effecting magic wonderful

changes in His body (the world)" III, 53, 8. Here also is hinted that the world and its Forms are but the manifestations of the Glory of the Lord "Him with tair wings (the omniscient All-Mighty Lord), though only One in nature, wise singers shape, with songs, in many figures" (X, 114, 5). In this mantra, too, the One Supreme Being with His manifold glories is conceived as manifold. "What path way leadeth direct to the Gods? Who Knoweth this of a certain, and who will now declare it? Seen are their lowest dwelling places only, which rest upon remote hidden highest Divine Laws and Regions" (III, 54, 5). This Mantra, too, clearly says that the Vedic Gods are but the manifestations of the glory of the Supreme God. "When, waxen strong in Thyself, Thou didst perform and proclaim Thy deeds of might among the people, it was mere illusion what they called Thy battles; no foe hast Thou today nor in former times." (X, 54, 2). This Mantra tells us that what appear to be the "warring elements" in Nature are not really such in nature; and that they appear to us to be so, so long as we remain ignorant of the real nature of God and of His relation to Man and Nature. "Lord of the world,

Divine, He alone should be honoured and worshipped " " He is our Kinsman, Father and Begetter ; He knows all beings and ordinances ; He only gave the Gods their appellations, all creatures go to Him to ask direction ". (Atharva Veda II, 1, 3 ; 2, 1). " To Rudra in the Fire, to Him who dwells in the waters, to Him who hath entered into herbs and plants, to Him who formed and fashioned all these worlds, to Him, homage and worship be paid " (Atharva Veda VII, 87) " Let my inspiring hymn go forth to Vishnu, to Him whose three places filled with sweetness unfailing, revel in blissful joy, to Him who verily alone upholds the threefold universe, the earth, the heaven, and all created being (R. V. I. 154,4). " Before whose majestic glory the two worlds tremble, who made the wide earth, when quaking, steadfast, who set at rest the agitated mountains, who measured out mid-space and upheld the sky. He, O men, is Indra, the Glorious " (II, 12) " Indra is King of all that is fixed and moving ; He verily rules all being ; Them He encompasses as spoke the folly " (1, 32, 15) " Homage to loftiest Brahma, Lord and Ruler of what hath been and what shall be, to Him who rule this All, to Him who is All-Light. All-Joy." (Atharva Veda X, 8. 1).

CHAPTER III.

HOW CAN WE BE HAPPY ?

सदात्वे सुमनसः स्याम ॥ ऋ० ७१ ४। ४ ॥

" May we, ever abiding in Thee, be ever of good cheer and happy mind ". Rev. Veda VII, 4, 4.

Section 1.

How can we be happy ? This is the question of questions. And yet we all seem to think that we know the answer; nay, in every act of ours we seem to answer it. We build houses, cities, empires; and think we shall be happy thereby. We live in our houses, cities and empires and think we are secure there in. We think that the money we have earned, the walls we have built, the armies we have enquipped, will protect us in the hour of need. But we forget one thing all the time which can give us real protection peace and security. We are not against building, and living in houses, cities and empires, We do not say that money, walls or armies are of no use. But we say that we forget one thing which

we should not lose sight of, if we want to be really happy. And what is that one thing ? The Vedic Mantra we have given above tells us what that one thing is : " To abide ever in God ". If we never forget to ever abide in God, we can be at peace with the world, we can be happy. While we are engaged in the work of building houses, cities and empires we must never for a moment allow ourselves to forget that great fact. Unless the consciousness that we are ever abiding in the Lord be made the Falcrum to balance our entire life, we cannot have real peace of mind. All our activities, our thoughts, words and deeds must be balanced rounds this Fulcrum at least we must try to do so if we are in earnest to have peace that can endure. Here two questions press for our consideration (1) we are all in earnest to secure happiness, and yet we are not happy (2) we are all abiding in God, the Blissful, and yet we are far from being happy. These two points we have to clear before we proceed. As the first of these rests upon the second we shall take the latter first. God is Anandamaya (आनन्दमय) Blissful ; and we do all abide in Him so we must be all happy. And, indeed, happy should we all be if we fulfil one condition. We must be *conscious*

of the fact that we are living in God, the Blissful. In other words, we must *realise the fact* ; we must never allow it to slip out of our consiousness or memory. In the Mantra we have the words (सदा—Sada) ever, (twe—त्वे) in Thee, (सुमनसः— sumanasah) hearty, peaceful happy, blissfull, cheerful, contented etc., (स्याम syama) may we. These four simple words give tho whole answer to the questions. Those of us, who have had the good fortune to pass even a few of their days in the company of good persons, can recall what an ennobling influence such an opportunity exerted upon the remainder of life time, can remember what an inexpressible joy radiated from the pure souls lighting up every dark corner of their heart. If such peace happiness and joy can flow to us from our short stay with noble mortals how much should we expect from our " ever abiding in the Lord ".

The reason, then, why we are not happy although we are abiding in the Lord, is that we do not feel it, we are not conscious of it, we have not realised it. But how can we feel and realise it ? The answer to this question resolves itself into two sorts of means. (1) general and (2) particular. Before entering into even a cursory dis-

cussion of either of these two means, it is necessary to strike a note of warning at the very outset. It is this—Every one of our attempts to answer the question, we are afraid, will raise the eternal question, "How is this to be practised? or "How is this to be attained or accomplished or secured?"

Section II. Sanyasa Yoga (The Method of Substitution.)

महे च न त्वामद्रिवः परा शुल्काय देयाम् । न सहस्राय नायुताय वज्रिवो न शताय शतामघ ॥ ऋ० ८ । १ । ५ ॥

"I would not sell, barter or exchange Thee, O Mighty Lord, for even a mighty price, not for a thousand, nor for ten thousand, nor yet for a hundred thousand. O Boundless Bountiful Glorious One." Rig Veda VIII, 1, 5.

In the previous section introducing the subject: "How can we be happy?," we placed before the reader in a general way a few ideas that struck us then. We want to follow them out to their, if possible, logical as well as practical conclusion in this and the following sections. In the last section, when we stated that, if we want to be really happy, we must make the consciousness of our ever-abiding in the Lord, the Fulcrum, as it were, of our entire life, con-

duct and activities, we answered the question in a general way. In this and the following sections we proceed to give the *special methods*, one by one, of reaching the goal. Here we give only one of them, the Method of Substitution, used by holy men from time immemorial.

The school-boy is taught, in Algebra, a method called the Method of Substitution to solve problem. When we have a problem to solve algebraically how do we proceed? We assume that the unknown quantity, that is itself the required answer or one that leads us to it, is X; and then putting this X in the place of the unknown quantity, we arrange the problem in the form of an equation; and lastly, working out the equation correctly we get the required answer; the unknown is thus known.

Now, Reader, very similar is the method we have to adopt to reach the goal. If you are not a boy at school assume you are one; assume you are but a child and this whole world a vast school; assume further you are given a problem to solve algebraically: the problem of problems, and the question of questions; to find out the Great Unknown X God, the source of all blessedness. Put this Great Unknown X just in those

places where it ought to be put in this vast World Problem; equate; and work out the equation; and if you have taken care not to make a mistake, you will, nay, you ought to *know what was unknown before*!

That this life and world of ours is a vast school, that we are but school-boys studying in this school, that our chief purpose is to learn, and to find out and reach the Great Unknown X, our Father and Guru, is briefly but beautifully put in the following Vedic Mantra इन्द्र क्रतुं न आभर पिता पुत्रेभ्यो यथा। शिक्षाणो अस्मिन्पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥ ऋ० ७। ३२। २६ ॥ "Impart to us wisdom and strength as does a loving sire to his sons; teach and guide us in this our life career, so that, living, (*i. e.*, in this very life) we may attain to and enjoy Thy Light." Rig Veda VIII 32, 26. कुविन्मे वस्वो अमृतस्य शिक्षाः ॥ ऋ० ३। ४३। ५ ॥ "Pray guide us to imperishable, everlasting riches and immortality and weal." Rig-Veda III, 43, 5. In these Mantras it is pointed out that God is our Sire, Teacher, and Guide, and that we are His children and pupils; and also that our chief purpose is to reach His undecaying, never-failing Light and Bliss.

"This is all very well on paper, but how is one to put it into practice?", will ask, our reader, the same enternal question again, inspite of the note of warning with which we concluded the last section.

The Veda Mantra, which we have placed at the top of this section, tells us how to proceed and what to do, and what not to do. It tells us that God is the most precious object we have to secure, that we must put Him above and beyond, before and behind, within and without all things. He must be our first consideration, last thought, and of perennial interest. We must obey His will, His law, His voice; and not ours. We must ever seek to do only that which will be dear to Him. We must give Him the first and foremost place in our hearts, desires, aspirations, thoughts, words, and deeds. Whatever we desire, think or do, we must do for His and His sake alone and not for our sake.

In this way we must assign to God the first place in everything—we must put God where we ought to place Him—the Great Unknown X which we are all in search of, and which we *think* to be so difficult to find. The Greek sage and philosopher, Epictetus, has very beautiful ideas

on this very subject:—"I hold what God wills above what I will. I cleave to Him as His servant and follower, my impulses are one with His, my pursuit is one with His; in a word, my will is one with His". And what does the Vedic Rishi say? "As to a cloak in winter, we cling and cleave to yon" says the Rishi in Rig Veda I.34. Yes, we must cling to Him, cleave to Him as we cleave to a cloak in winter! Very similar ideas we find in the Geeta, * in Tukaram, in Vyasa's Commentary on Patanjali's Yoga Darshana, etc.

Suppose you have some one who is very dear to you and whom you love most, say, your father or mother or teacher. You will natuarlly seek to find out what is pleasing to that person and you will always try to do that. Now if you

* Geta V, 9,10

प्रलपन...ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्म पत्रमिवांभसा ॥

Cf. Yajur Veda 40,1,2, and Vyas's Bhashya upon Patanjali 11,32, 45.

ईश्वरप्रणिधानं तस्मिन्परमगुरौ सर्वं कर्मार्पणं ।

शय्यासनस्थोय पथिव्रजन्वा स्वस्थः परिक्षीण वितर्क जालः ।

संसार बीजक्षयमीक्षमाणः स्यान्नित्य युक्तोऽमृतभोग भागी ॥

ईश्वरार्पितसर्वभावस्य समाधिसिद्धिर्भवति ॥

substitute God in the place of the dear one (We do not suggest that you should cease to love that individual—on the other hand you can continue to love him even more than before, by substituting God in his place) and try to please God ever and always, you will by and by draw nearer and nearer to God and gain your object eventually.

Next, supposing you have no such person whom you love best, in your own person you have such a one. Certainly you love yourself—your own self, intensely. Substitute God in the place of your own dear self. And then you can work out the problem and be successful.

Supposing you have no clear idea of God (we mean no insult to you; the best of us have no clear idea of God) how should you proceed ? Well, Truth, Justice, Righteousness, Purity and the like would, then, be given the place of God—can be substituted; because God is the embodiment of those abstract ideas. Thus then, by following Truth, Justice, and Righteousness, a person can reach the goal, or at least can be on the path that leads to God. So, none need lose heart; none need despair; all can find God with a little of perseverance or earnestness.

What the Rishi has expressed negatively, we have in the above discussion, stated positively. The Rishi's way of putting it is far more emphatic than the one we have followed. "I would not sell Thee for even a mighty price" says the Rishi. In fact he has laid down what he would not do; what man should not do. He means that man should not prefer the things of this world to God; but that man should use the world and the things in it as a stepping stone to reach God. Wealth and health, family and fame, knowledge and reason, power and pelf, everything must be used in such a way as to reach God. We should not despise these things, because they are from God. Despising them would mean abusing them and despising God. What the Rishi wants to teach us is that we should not be wholly engrossed in the pleasures of the world and forget God, but that we should make our way, *through them* and *with their aid*, to God. We must welcome them and make them carry us to their Source, God. God is the Soul of the Universe which is as it were His body. In Rig Veda I, 25,13, we read "Varuna, wearing golden mail, hath clad Him in a shining robe: His spies are seated round about". In

Atharva Veda XIII,3,1, we read "He who engendered these, the earth and heaven, He who made the worlds the mantle He weareth, in Whom abide the six widespread regions". So this world and universe is the "Shining Robe or mantle" of God; it is the "golden mail" of Varuna, the Most Exalted Lord. In other words, this world is but the symbol, or channel, or manifestation of the Glory of God; and so must we use it as a symbol or channel, to reach God. The Vedic Rishi hints that we must not substitute the World in the place of the God but that we must gradually and steadily substitute God in the place of the World. The beauteous face of Nature does but suggest to our mind the indescribable Beauty and Joy that resides at the Heart of Nature. Thus we must try to get at the Heart and Soul of the Universe. God is the Heart, Soul, Life and Fulcrum of the Universe. He is the Indwelling Spiritual Unity that unifies, directs, guides, evolves, moulds and shapes all the diverse processes of Nature. So everything in Nature derives its might and merit from God and rests upon Him. Nothing is independent of Him Everything points to Him and reflects His Glory. Agni (Fire), *Vayu* or *Vata*

(wind, air), *Surya* (the Sun), all manifest His Power and Glory and Love. Hence in the Veda the same words, Agni, Vata, Surya, Deva etc. are used to denote both the physical forces or phenomena of Nature as well as God, whose Power and Glory they manifest. This is purely done in order to teach us that gradually and steadily we must go on substituting God in the place of those various manifestations of God—to teach us that whenever we see Nature and its phenomena we must be conscious of the Spiritual Unity (God) that is at the heart of Nature. The whole of the Veda teaches us this beautiful Method of Substitution in a most beautiful way. The whole trend of Vedic Teaching is to make us gradually substitute God in the place of the various forms and activities of Nature. As we have already stated Nature is not independent of God but derives its all from God. So, whenever we look at the face of Nature we must be conscious of the Indwelling Spirit (God), says the Veda. The consciousness of God as ever present and immanent in Nature must be made the Fulcrum of our life and conduct, nay, of our entire being and becoming.

CHAPTER IV.

SRADDHA YOGA—THE VALUE OF FAITH.

श्रद् अस्मै धत्त स जनास इन्द्रः ॥ऋ० २ । १२ । ५

"Have faith in Him, for He, O ye men, is Indra, the Glorious Lord". Rig Veda II, 12, 5.

कस्तमिन्द्र त्वावसुमा मर्त्यो दधर्षति ।
श्रद्धा इत्ते मघवन् पार्ये दिवि वाजी वाजं सिषासति ॥
ऋ० ७ । ३२ । १४

"What mortal can dare treat with indignity, or injure Him, whose sole wealth is Thyself, O Glorious One ; Faith in Thee alone blesses man with complete all-satisfying perfect heavenly might and glory". Rig Veda VII, 32, 14.

In Section I we showed that to be happy, man must be ever conscious of his abiding ever in the Lord ; and in Section II we discussed briefly the beautiful Method of Substitution which the Veda employs to lift man from Nature to Nature's God : how to substitute God gradually and steadily in the place of the different

physical forces and phenomena of Nature by making ourselves conscious of the power and glory, majesty and love, beauty and benignity of God whenever we have to look at the face of Nature or whenever we have to make use of her physical or superphysical forces and phenomena ;—and how thus to make our consciousness of the immanent as well as the transcendent presence of God the chief Fulcrum of our entire life and conduct in this world. We showed in fact how the Veda teaches us to balance finely and steadily, and none the less surely, the two complementary facts of Nature *viz.*, Physical Diversity and Spiritual Unity upon and round the sharp edge of the fulcrum of our God-consciousness, of our consciousness that we ever abide in the Lord.

Thus far we have laid down before the reader only one general proposition—our goal in life ; and only one fine method to reach that Goal. Turn we now to the value of Faith in this Section.

That Faith is a great factor in uplifting man, none will deny. Almost all actions of man spring from faith. The farmer ploughs his fields with the faith that rains will commence soon and bless his labour with due reward in due time. The

sea-man ploughs the sea with his ship in the hope based upon faith that fair wind will waft his wares over the watery waste to the wished—for wharf. Faith (and hope) drive man to his various tasks. Some modern religions such as Christianity and Islam want, therefore, to make Faith and Hope the two corner-stones of their creeds. The followers of these faiths call themselves "the Faithful" "the Defenders of the Faith" etc.

If we go to the most ancient Scripture of Humanity, the Veda, there too, we find a very high place given to Faith, *Sraddha*. We read in Rig Veda I, 102, 2, "The seven rivers bear His glory far and wide, and heaven and sky and earth display His Beauteous form; the sun and moon in change alternate run their course that we may, O Indra, behold and have faith in Thee". In I, 103, 5, we read "Look at these manifold rich possessions of His, and put your trust in His mighty Power; He owns the cattle, the horses, the plants and trees, the forests and waters". In Rig Veda I, 55, 5, we have, "And men have faith in Indra, the resplendent One, what time He hurleth down His bolt, His dart of death". In Rig Veda X, 151, the whole

hymn of 5 verses is addressed to Faith: "By faith is Agni kindled, through Faith is oblation offered up. We celebrate with praises Faith upon the height of happiness. Bless Thou, Faith, the man who offers worship. Man winneth faith by yearnings of the heart and opulence by Faith. Faith at early morn, Faith at noon, Faith at the setting of the sun, we invocate ; O Faith endow us with Faith".

Thus we see how the power of Faith was recognised in the oldest times. In Geeta, too, faith is given a high place. Dr. Bhandarkar, in his Prapanna Pralapita, assigns a chapter to Faith, saying that faith is the basis of all knowledge ; there he quotes two verses from the Geeta which mean (1) "One who is endowed with faith secures *Jnana* if he earnestly seeks it with self-restraint, that *Jnana* which gives one the greatest peace of mind". (2) "He who is ignorant, without faith, and full of doubts comes to grief ; to him there is neither this world nor the next, nor yet happiness".

But what is Faith? Before we answer this question we must warn the reader against a possible error ; for, then only we shall be in a position to make him understand what Faith is.

Faith, whatever it be, is only a means to an end. The whole world, we said, is but a means to an end. Everything in this world is only a means to an end, fire, air, the sun, the whole round of Nature ; so is Faith. And as all means may be *abused* or *misused*, so may be Faith too. In other words, Faith can lift us up if we use it rightly ; if not, we may sustain a fall. Just as in the last section we pointed out that the Method of Substitution can save us only if we use it in the right way, so in this section we warn the reader to make a right use of Faith only and not to misuse it. What is Faith then, and how should we use it in the right way ? The Vedic word " *Sraddha* itself can answer these questions, for as Prof. Max Muller says "every Vedic word retains something of its radical meaning, every epithet tells, and every thought......is true correct and complete". Let us therefore try to find out the thought or idea conveyed by the word *Sraddha*, and then we shall see that it is " true, correct and complete". This word comes from *Srat* (श्रत्= truth) and *dha*, (धा) to hold, to put. " Creed " in English can be traced to *Srat*. *Sraddha* is therefore equivalent to that firm conviction which is born of truth or rather that

conviction which springs from the true perception of facts. Thus, we see that *Sraddha* is not blind or false faithbut the unwavering faith based upon the firm conviction that springs from the true perception of facts or reality. Our faith must be based upon truth and facts if we want to reach the goal with its aid, otherwise, it will land us only in darkness. The one little word " *Sraddha* conveys all this idea and all this sense ". How beautiful !

The relation of Faith to Truth is profound; and it is to this fact the Vedic word *Sraddha* points. Truth or true knowledge generates Faith in its turn leads to true knowledge or Truth. So *Sarddha* can be described both as the daughter as well as the mother of Truth to convey to our mind the interdependence of each upon the other. Hence, we must make these two co-operate with each other to reach our goal. Even in our everyday life this co-operation between the two is absolutely necessary for success ; how much more than, should it be for securing success in gaining our highest aim of life ! We cannot trust a person who, we know, is not truthful. Trust without truth, and faith, without facts, is fraught with risk. The well-known saying : *Satyam vai Devah*

(सत्यं वै देवाः), the shining Ones are true, the bright Ones never err, has got a deep meaning ; these bright Ones the Sun, Moon, fire etc., never fail in doing their appointed work, they are true ; and hence we have faith in their orderly never-erring courses and effects ; who has ever distrusted these Devas ? Therefore, Agni, Indra and other Devas or bright Ones are frequently called *Satya* true, unerring, unfailing, in the Veda, and also trustworthy. Thus we learn that there is a very close relation between Faith and Truth.

But that is not the only thing we learn from the Vedic word *Sraddha*. For, it carries a very grave implication and a serious warning to mankind. Because, it tells us to thoroughly examine the reason and ground of our future faith before we decide upon erecting the structure of faith upon it. "Found your faith upon facts" says the word, "base it upon the sure basis of Truth". In fact, real faith is that which, resting upon Truth, leads us on to the One Source of Truth, God.

The word *Srat* does also mean shelter, resort, support, as derived from the root *sri*, to resort to. Thus we have the two ideas of *truth* and *shelter* in the word *Sraddha*. Truth and

God, the sole Source of Truth, are the only ultimate resort of all beings.

From the above discussion about the meaning and implications of the Vedic word Sraddha we have arrived and three important ideas : Faith, Truth, Shelter. Faith is to be based upon Truth which can afford Shelter ; or Truth gives us Faith which leads to shelter. Man in his weakness seeks shelter ; where and how can he find it ? The little Vedic word *Sraddha* comes to his aid and points out to him the way along which he must travel to secure. " The sure Shelter ", God, as the Veda calls Him. From Faith he must get to Truth, and from Truth he must strengthen Faith, and thus he can reach the goal, the only real shelter, God. (*Yaśya Chhaya amritam*), whose shelter is immortality. This in short, is *Sraddha Yoga*—the way of Faith.

You might have watched, as we have often done, timid children or persons, or even dogs putting on brave airs when they are near home or near their masters. In doing so they do not depend upon their own strength but upon that of their shelter. Similarly, but in far far higher, nobler and loftier sense weak men can put on a brave fight with overwhelming forces of evil, if

they have firm faith in the sheltering care and ever-watching providence of God : of which many a Vedic Mantra deals, as we shall show it in its proper place. True firm faith is a great source of strength. Real faith is like a "current account" in a bank upon which you can draw whenever you like. Even feeble folk of little faith or of weak faith can be transformed into mighty soul, if they be shown the Value of Faith.

But remember, reader, it must be a genuine faith, faith founded upon facts and truth ; otherwise it may run mad into the fanaticism that is more to be dreaded being more ruinous than weak faith. So, the greatest care should be taken to found our faith upon truth. Faith, ill-based and ill-directed, has given rise to fanaticism, and is therefore a curse.

Now, what is the Truth upon which Faith is to be based ? It is, as we have already shown, the concept of the Solidarity of the Universe and the utter dependence of Physical Diversity upon Spiritual Unity as laid down in the following Vedic Mantras : "One All is Lord of what is fixed and move, walks and flies ; of this multiform creation—afar the Ancient from of old

I ponder, our kinship with our mighty Sire and Father ". (Rig Veda III, 54, 8, 9). Yes, upon our kinship with our Mighty Sire and Father, who is the One Lord of all Creation, we must ponder and ponder to have our Faith strengthened.

The reader will see with what firm faith in God the following Mantras are addressed to Him :—" In every need, in every striving and struggle, we, as friends, call to aid us Indra the Mightiest ". (Rig Veda I, 30, 70) "For great glory, day by day, Thou liftest up the mortal man to highest immortality, and bestows great bliss, who longs and thirsts for both physical and spiritual blessings ". (Rig Veda I, 31, 7) " When O ! When, will you take me your worshiper up in your arms as does a dearly loving Sire his son ?" (Rig Veda I, 38, 1). " O Pure, Holy, Auspicious, Lord of Lords, Creator of all forms and bodies, Thou art the Providence ever watchful for our good, bestowing all good things upon us " (Rig Veda I, 31, 9). "Agni. O Resplendent Lord, Thou are our Providence, our Father, Thou ; we are Thy kith and kin, and Thou art our Spring of Life ; in the centre hundred thousand blessed treasures. rich in noble heroes, O

Infallible Guard of high Decrees". (Rig Veda, I, 31, 10) "Great are His ways of guidance and manifold are His modes of instruction; His kind protections never fail" (Rig Veda VI, 45, 3). "Friends, sing your psalms and offer your praise to Him who is reachable by prayers who is the the Inspirer of good thoughts; for, our great Providence is He". (Rig Veda, VI, 45, 4.) "We call on Thee, O King, mighty among the Gods, Ruler of men, to succour us. All that is Weak in us, Exalted Lord, make firm". (Rig Veda V, 46, 6) "Lead us to ample room, to happiness, security and light, O Thou, Who Knowest. High, Indra, are the arms of Thee, the Mighty, may we betake us to their lofty shelter" (VI, 47, 8). "With reverence let us worship mighty Indra, Great and Sublime, Eternal, Ever Youthful; whose greatness the heaven and earth have not measured; no, nor concieved the might of Him, the Holy". (III, 32, 7). "Countless are Indra's nobly wrought achievements; and none of all the Gods transgress His statutes. He beareth up this earth and heaven, and Doer of marvels. He begot the Sun and Morning". (III, 32,8).

The firm faith with which the Vedic Seers uttered these hymns can inspire in us the same

faith if we meditate upon the Truth and facts they bear and the ardent fervour they glow with. In this way Sraddha Yoga can lead us on and on to Him who is the Sure Shelter of us all. In this way we can ever abide in the Lord and be happy.

CHAPTER V.

KARMA YAGA—THE VALUE OF WORK.

"What sheltering defence ye hold forth for one who incessantly toils in worshipping You and in pouring gifts, bless us graciously there-with" (VIII, 56, 6)

"The active energetic man alone wins, lives in peace, and thrives, the Gods are not for the cowardly idler". (Rig Veda VII, 32, 9.)

"For the sinless, there is wealth and freedom from sorrow". "Let not this fetter of sin bind us fast : may He release us for great deeds". Cleanse us thoroughly from every taint". "Grant that we, unharmed by envy, may ever expand" (VIII, 56,7, 8, 12)

"Let me not be vexed, tired, or slothful". (Rig Veda II, 30, 7).

"Verily, Ye even make him live long who perpetually turns back from sin" (VIII, 56, 17).

"So Let us worship Thee, happy and joyous, excelling the glories of the people" (IV, 4, 9).

" He who with grateful food shows kindness in his house, liberally satisfying the living, is the type of heaven " (I, 31, 15).

" Him who lives an active life in Indra, the Glorious Lord, not even full of many snares or bonds of any kind can overcome " (Rig Veda VII, 32, 13).

" The winds waft sweets, the rivers pour sweets for the man who keeps the Law " (I, 90, 6).

" To him who keeps the Law, both old and young, Thou givest happiness and energy that he may live" (I, 91, 7).

Life is work and work is life. The whole of Nature is alive with motion and work. The Sanskrit name for the universe, *Jagat* means incessant motion, activity, life. Life without work is unthinkable. The whole creation is the living work of God—Active Living God. In the Veda I, 22, 19, it is said : "Behold, the wonderful Works of the All Pervading Spirit, *Vishnu*" (*Vishnu Karmani pashyata*). Nay, the Veda calls God, the Wonder-Worker, very frequently. So in Yajur Veda, 40, 2, man is thus commanded :

"Only doing work here, one should wish to live a hundred years. No way is there for thee but this. Only thus Karma cleaveth not to man". In the following mantras God is said to be the Doer of mighty deeds:— "In Indra centre and rest all manly deeds of might, deeds done and yet to be performed—He whom Seers know to be guileless, true and kind." (Rig Veda VIII, 52, 6) "This praise is verily thine own ; Thou hast performed these manly deeds ; and Thou hast sped the wheel of (Time, Karma. Nature), rolling upon its way." (VIII, 42, 8) "I will declare now the manly deeds of Indra—those mighty famous deeds, which He did first (I, 32, 1). "We call on daily the Lord who creates all beautiful forms". (Rig Veda 1, 4, 1)

In Rig Veda IV, 2, 17 man is enjoined to do holy devout deeds all his life long :—"Doing good virtuous righteous deeds, well enlightened and full of splendour, devoted to God and yearning to reach Him, divine and noble in nature, men should spend their lives full of fervour like smelting iron ore (must smelt their lives like iron ore)". We have already given I, 89, 8 in which we are enjoined to listen to what is good only and see only what is good and auspicious, to be pure,

divine, holy and devout and to use our God-given term of life for the good of good and learned men or for the promotion of good qualities. The following mantra puts the idea :— "God helps those that help themselves" in a poetic form thus : —"When a man ascends from peak to peak and spies from that vantage ground what noble achievements he has to do, (what a vast field for activities opens out its panoramic view before him), then God thinks of his noble purpose and helps him with His mighty succour in manifold ways." What a beautiful idea put in simple beautiful words ! In the following mantra (X, 22, 8) Dasyu and Dasa are spoken of as cruel *Akarma* impious oppressors:— "Around us is the impious Dasyu, not performing any religious act, void of sense, inhuman, devoted to other things than God, keeping alien laws ; baffle Thou O Destroyer of enemies, the weapon of that oppressor." In Rig Veda IV, 5, 5 sin and evil are condemned:— "Like youthful women without brothers and supporters, straying, like dames who hate their husbands, of evil conduct, they who are fnll of sin, untrue, unfaithful, they have engendered this abysmal place." An entire well known hymn pathetically describes the evil effects

of gambling. Rig Veda X 34. We are sorry we cannot reproduce it here for want of space. Another very beautiful hymn (Rig Veda X, 117) in praise of cherity, too, we cannot give here. We ask the reader to go over them as given in Griffith's Translation. Only one or two pithy sayings from this latter hymn we will give:— "All guilt is he who eats alone with no partaker". (*Kevalaghe bhavati Kevaladee*). "The Gods have not ordained hunger to be our death ; even to the well-fed man comes death in varied shape ; the riches of the liberal never waste away. Let the rich give to the poor and bend his eye upon a longer way (consider his future), for riches come now to one, now to an other and like car wheels are ever rolling".

Now before we proceed to place before the reader the Vedic point of view regarding sin, error and evil in general we want to draw his attention to a point of the greatest importance, which strikes even a superficial reader of the Veda—we mean the conception of *Rita* (ऋत,) the unchanging immutable Divine Law, as expressed in the unfailing orderly course of Nature's Workings. The Vedas declare again and again, in the most emphatic terms, that the Universe is subject to

the Reign of Divine Law, *Rita*. And all error and sin and evil is but the straying away from this Law. When weak-minded men break this Law, they commit sin. When man walks along the path of Rita he is all right. We shall illustrate these simple ideas from Veda Mantras:— "May Thy Law, O Wondrous Hero, be my guard. Bear me safely over many troubles and evils as over floods. When wilt Thou favour us with those rich blessings of Thine which are all nourishing, much to be desired and all-satisfying O King?" (Rig Veda VIII, 86, 15). "True to Law, bred in Law, supporters of Law, fiercely hating lawless false principles, may we dwell in the most secure felicity.' (VII, 66, 13). "Easy to tread and thornless is the path for the man, who abides by Law (I, 41, 4,I.) "By the right straight path of Law," (I, 4I, 5). "There is freedom from sorrow and trouble to the sinless men who are guided by Law, and wealth and felicity too" (VII, 56, 17). "On every side dispel all sin, all hostility, indigence, and combined attack". (VIII, 56, 21). "Give us your blessing, Ye Preservers, Gods, Never may sleep or idle talk control us" (VIII, 48, 14). "Now we have conquered and gained what is worth con-

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quering and gaining ; for we have become sinless (VIII, 47, 18). "Aryaman guards him well who acts uprightly and follows His Law" (I, 136, 5). "Sinless in the sight of God, and directed by Him may we attain all desireable blessings" (V, 82, 6). "If we, men as we are, have sinned against the Gods, through want of thought, weakness or insolence, absolve us from the guilt and free us from sin, making us sinless both among Gods and men" (IV, 54, 3). "Drive away all evil from us and give us only that which is for our good" (V, 82, 5).

That God is the ordainer of Law is stated in the following—"Varuna, true to holy Law sits down among His people ; He, most Wise, sits to govern all" (I, 25, 10). "Vishnu, the Guardian, Infallible, made three steps through the world, thenceforth establishing His high and holy decrees (Laws)" (I, 22, 18). "Look Ye on His works whereby He hath let His holy Laws be seen by all" (I, 22, 19). "Never, O Gods, do we offend, nor are we ever obstinate or obstructive ; we walk as holy texts and laws (as laid down in the Vedas) command ; and in this way, do we closely clasp and cling to your sides beneath your arms". (X, 134, 7). "Relax that mortal's

stubborn strength whose heart is bent on wickedness" (X, 134, 2). "Striving to win, we celebrate His many deeds of hero might". (VIII, 84, 6). "Let us glorify Pure Indra with pure Sama hymn. O Indra, come thou, Pure to us, with pure assistance, Pure Thyself. Pure, send Thou riches down to us that will bless us" (VIII, 84,7, 8). "I count Thee as the Holiest of the Holy". (VIII, 85, 4). "Be gracious, lengthen my days, sharpen my active thoughts, like blades of iron. Accept what I sing, I am solely dependent on Thee, and yearn for Thee, so grant me Thy Divine protection". (VI, 47, 10). "Indra the Rescuer, Indra the Helper, the Mighty Hero I call ; may the Glorious One prosper and bless us. May helpful Indra as our God Protector, Lord of all blessings, favour us with succour, baffle our foes, giving us rest and safety ; and may we be the lords of hero vigour and heroic progeny. May we enjoy the grace of Him, the Holy, yea, may we dwell in His auspicious favour". (VI, 47, 11, 12, 13). "Yearning for Thee we cling to Thy friendship, O Indra ; lead us along the path of Thy Law beyond all troubles and evils" (X, 133, 6). "We have even entered the path of Law which leads to sinlessness and

bliss; the path wherein a man casts out all hatreds and obtains what is good and wholesome" (VI, 51, 16). "May we pursue our right path of Law that leads to bliss, like the sun and the moon, and be united with One, who gives us bliss again and again, who knows us well (our wants and needs), and who is so good that He slays us not" (V, 51, 15). "May we attain all blessings ever keeping Thy Laws". Assemble peacefully, discuss freely, and enlighten your minds fully; and be devoted to your Duty and God as wisely as all wise men did in olden times". (X, 191, 2).

From the above we see that the Veda lays the greatest stress upon obedience to Divine Law. When we obey the law we are on the right path, but when we break it or stray from it, we are on the wrong one. Virtue and righteousness is obedience to law and vice and sin and wickedness is disobedience to the same. We can express this simple idea in a slightly different way. Right use of the things in this world is virtue, and therefore obedience to Law; while abuse or misuse of the same is sin, and therefore straying away from Law.

Now we can understand what Karma Yoga is. It is walking along the right path of Divine Law to reach God ; it is using aright the things of this world to reach the same Goal ! We come to this conclusion from the *mantras* we have given above. Therein the reader will note the following points of importance :—

(1) God is Holy, Pure, Almighty, All-knowing, All-wise.

(2) God is the Rescuer, Preserver, Protector, Father, Guide Friend.

(3) He is the only Shelter of all.

(4) He has established *Rita*, the Law, for our guidance and

(5) The Holy Texts of the Vedas, to teach us this Law, and guide us.

(6) Man should obey the Law as laid down in the Veda to reach God ; *i. e.*,

(7) He must make a right use of Karma Yoga, must do only that which is good, right and just striving after a strenuous earnest pure holy life of godly nature.

This idea of Karma Yoga is put in the fewest possible terms by the following mantra :—"Have all your faculties, thoughts, and activities, perfect-

ly Godly; and make your speech completely divine" (VII, 34, 9). This mantra tells us to make the whole of our life and conduct Divine completely; it tells us to be the centre, focus, spring and fountain of godly qualities such as, love, benevolence, mercy, light, joy, purity, truth, justice etc. Just as light and warmth proceed from the Sun, so, we must try and endeavour to focus in us and then give out freely knowledge and wisdom, love and joy, truth and holiness, nobility and strength.

For this purpose we are enjoined to pray to God in the Yajur Veda (XIX, 9) thus :—"Thou art lustre and splendour, give the same to us; Thou art heroic vigour, give the same to us; Thou art energy, give the same to us; Thou art discrimination, give the same to us; Thou art conquering, might and patience, let us too have the same". We must pray to God daily to possess these and similar divine qualities, and daily, see to it that we make our life and conduct richer and better by assimilating them in our individual being and consciousness. Thus, gradually we can hope to be one day that centre focus and fountain of Divine virtues from which all who come in touch with us may receive and enjoy

their share. Karma Yoga is thus the practical way to enter fully into our Divine heritage which is our birth-right as the children of God.

So far the reader will see, from the quotations we have given from the Vedas, that Karma Yoga has been dealt with in general terms. The details of course, will vary according to the difference in culture and temperament. Here we can only refer to a few well-known forms. For example, Indian culture has worked out this Karma Yoga in a very beautiful scientific way under the name of *Varna-Ashroma Dharmas.* All other cultures are but more or less imperfect variants of this ideal system inaugurated in India. These are socio-religious divisions intended to harmoniously carry on both the secular and spiritual work of the whole community—to minister to all the needs of the human family in an organised form. The Varna Dharma divides men or rather classifies them into four groups: (1) Brahmans, or the Spiritual and intellectual class, (2) Kshatriyas, or the warrior and administrator class, (3) Vaishyas, or the commercial and agricultural class, (4) the Sudra, or the labourer class. The Ashrama Dharma classifies the whole life period

of men (100 years on the average) into 4 stages of 25 years each (1) Brahmacharya or Studentship (2) Grihastha, or Householder stage (3) Vanaprastha, or anchorite stage (4) Sanyasa, or Recluse stage. These systems are ideally perfect and scientifically blameless although men have, in their weakness, degraded them ; but the blame lies on the men and not upon the systems. If we are wise we should re-establish them and use them in the right way and not allow them to be misused.

We close this section with the following mantras :—

" We call for help Aditi, the Queen of Law and Order, great Mother of all those whose ways and actions are righteous, strong in her dominion and rule, far-spread and all-pervading, unwasting wisely leading, and well protecting. (A. V. VIII, 6,2). " Sinless and perfect may we ascend for weal the ship (of Law and Righteousness) rowed with good oars, divine, that never leaketh, vast, our strong guard, incomparably high, perfect, of good guidance and shelter." (X, 63,10). " Go forward on thy way from good to better ; Brihaspati precede thy steps and lead and guide thee ". (A. V. 8,1) " Brihaspati protect us

on every side from the wicked sinner from rear-ward above, below, the front and the centre; as Friend to friends vouchsafe us room and freedom" (A. V. VII, 51) "May we all, with cattle, repel want that brings sin, and keep off hunger with store of barley; may we, foremost among princes, gain uninjured rich possessions by our own exertions." (X, 42,10) "Give us agreement with our own, with strangers, give us concord and unity, and join us in sympathy and love. May we agree in mind, agree in purpose. Let us not fight against the Divine Spirit that inspires concord. Around us rise no din of frequent slaughter" (A. V. VII, 52.) "From Fervour kindled to its height Eternal Law and Truth arose" (X, 190,1) "One and the same be your resolve and be your minds of one accord. United be the thoughts of all that all may agree and live together happily" (X, 191,4).

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CHAPTER VI.

JNANA YOGA: THE PATH OF KNOWLEDGE.

(*i*) " May blissful thoughts and auspicious powers come to us from every side, never suppressed, unhindered and ever rising victoriously ; so that Gods may ever be with us for our prosperity, our guardians day by day unceasing in their care."

Rig. Veda I. 89, 1

(*ii*) " Now I saw Him whom all may see, high above all Phenomena ".

Riga Veda I, 25, 18

(*iii*) " I know this Great Being, the Mighty Soul, whose light the Sun reflects, whose colour is like the Sun, beyond the reach of darkness. He only who knows Him leaves Death far behind him: there is no path save this alone to travel to reach the goal ".

Yajur Veda XXXI, 18

(*iv*) " The wise Brahman who knows Thee thus shall have the Devas in his control, (can control Natures phenomena to reach Thee)".

Yajur Veda XXXI, 21

(*v*) " He who knows these manifestations of the Lord rightly shall be the fathers father (shall attain to the highest Knowledge, wisdom, Truth)"

Yajur Veda XXXII, 9

(*vi*) " What wilderment, what grief, can there be to the man who, knowing fully that the Supreme Self hath manifested all beings, sees the One alone everywhere (in all beings and manifestations)".

Yajur Veda XI, 7.

(*vii*) " Indra bless us with active knowledge and energetic wisdom as does a sire his sons, and guide us in our life to Thy Light ".

Riga Veda VII, 33,26

(*viii*) "' Grant knowledge, mete it out and bring it to us here, give us the share wherewith thou makest people glad.

(II, 17, 7)

We have now arrived in the middle of our enquiry and quest. Three stages we have passed, three more are before us to pass. The three Yogas or Paths or Methods of substitution, Sraddha, and Karma we have discussed briefly in the light of Vedic Thought. The Paths of Jnana, Bhakti, and Prapatti, of knowledge, love and self-less service, we have to consider now, briefly, in the light of Vedic Ideas. In this section we deal with that of knowledge, leaving the two remaining ones for future sections.

The reader will remember our remarks that the value of all the three methods we have considered rests mainly upon Truth or Right, True, Knowledge in fact, all of them are impossible in the absence of Truth. This shows how important our immediate theme is. It is the main path; all the other five being only its branches; hence in the Veda it is said "There is no other path save that of right knowledge to reach the goal". We may call it the Royal Road, other paths being its feeders. Therefore we have given it the central position.

The name Veda itself indicates that the path of knowledge is the most important, *Veda*, meaning, knowledge or wisdom. In the Geeta, IV,

38, too, it is said " nothing, in this world is so mightily purifying as Jnana, right knowledge ". Tukaram, also, prays, practically, for Jnana, when he asks : " O God, give me but this one gift that I may never lose sight of Thee, never forget Thee, be ever conscious of Thy presence ". This puts us in mind of the Vedic Prayer, " May we, ever abiding in Thee, be of happy, joyous mind " with which we began our sections of Chapter V. Hence, the Veda says " There is no other path but this ". And in the Upanishads we come across the refrain : ' *Ya u Evam Veda* " And one who knows thus (gets the fruit etc.), also " *Brahma Veda Brahma Eva Bhavati* ". One who knows Brahma becomes like him *i. e.* Divine. The nature and difficulty of Jnana is dealt with in a hymn to *Vak* or Sacred Word in Rig Veda X, 71. " When men, Brihaspati giving names to objects, sent out Vak's first and earliest utterances, all that was excellent and spotless, treasured with, in them was disclosed through their affection ". "When, like men cleaning corn-flour in a crible, wise in spririt have created language, friends see recognise the marks of friendship : their speech retains the blessed sign imprinted "........ " One

man hath never seen Vak or heard her, although he hath sight and hearing. But to another she hath shown her beauty as a fond well-dressed wife to her husband". "One man they call a laggard, dull friendship: they never urge him on to deeds of valour. He wanders on in profitless illusion; the voice he heard yields neither fruit nor blossom." "No part in Vak hath he who hath abandoned his own dear friend who knows the truth of friendship. Even if he hears her still in vain he listens: naught knows he of the path of righteous action." (X, 71, 1, 2, 4, 5, 6). We have given Griffith's translation without any change purposely. He says that the hymn is very difficult. We gather from it the following points:—

(1) Speech and knowledge have had a simultaneous origin in man's mind.

(2) The first and earliest utterances of the Rishis' disclosed all that was excellent and spotless, Jnana treasured within them.

(3) The wise in spirit with strenuous labour have refined Vâk and Jnana.

(4) Many men there are who cannot enjoy the beauty of Vak and Jnana as

only some men do, because the former having eyes and ears do not rightly use them as the latter do; thus they wander on in profitless illusion not being able to do deeds of valour, *i.e.* great deeds.

(5) Those unfortunate men who abandon their dear friend (Vak, Jnana, Sages and God) cannot know anything of the path of righteous action.

Of these five points the second and the last two have a valuable bearing upon our subject. These tell us that the Sacred Vâk, (the Veda), the true knowledge or Jnana which she teaches, holy men or sages who cultivate her, and God to whom she leads man, are the best friends of men; and that if man abandons these best friends he will stray away from the path of righteous action wandering on in profitless illusion.

Here, in this, we have the germ of Jnana Yoga. God through ancient sages has given man the Veda, the Sacred word, to lead man to God. Man should study the Veda and learn from it the Truth or Jnana. This Jnana will not only enable him to know of the other five Yogas or Methods but also enable him to know of God

and His relation to him. It will put him on the righteous path of virtuous action by which he can reach God.

There is also another implication of great importance Yoga means *yoking*, *harnessing* and *using* (from Yuj=to use, yoke, harness, unite). These Yogas of Jnana, Karma, Sraddha, etc., are but the harnessings of the different faculties and activities of man to enable him to reach God; and so they are interdependent. For example Sraddha, Karma and Jnana must be so used as to help and aid one another. Man must act, man must know, and man must believe; without knowing and believing, man cannot act, without believing and acting, man cannot know; without knowing and acting, man cannot believe, and if he believes without knowing and acting he will err most probably. All this is implied in the phrases " naught knows he of path of righteous action," " wanders on in profitless illusion." These little sentences do imply that right knowledge is necessary for right action and right action for right knowledge, and so on.

What is, then, Jnana Yoga, the Path of True Knowledge? It is to know God as He is through His works, Nature and Veda. The

Veda contains "the first and earliest utterances of the Rishis disclosing all that was excellent and spotless treasured within them." Hence, the Veda can lead man to God if studied in the right way. Nature too, if studied and used in the right way can help man in his search after God. We have made this clear in our exposition of Rig Veda 1,50,10 in the first part of our Veda Mantrartha Prakasha. There we showed that man must first know material or physical part of Nature, as a preparation, then, with the help of this, he must try to know about his own soul, and lastly, with the aid of the knowledge gained about matter and soul, he must proceed to gain the knowledge of the Supreme Spirit, God. Thus, the *Prakriti* (or Matter), *Jeevatma* (or soul), and *Parmatma* (or God) are the three Entities to be known successively by man. Before man can know any thing of God he must know what matter and soul are. Because, subtle (*ut*) as matter is, the soul (jeeva) is subtler (*uttara*), and God is the subtlest (*uttama*) Entity. From the subtle (*ut*) matter we must proceed to the subtler (*uttara*) soul, and from that to the subtlest (*uttama*) God, in our higher and higher progress of knowledge.

This is the path of true knowledge as laid down in that Mantra (Rig Veda I, 50, 10) which can be rendered thus:—"Looking upon and knowing the subtler light of our soul, which is beyond the subtle material or physical plane, we have proceeded on to and reached or perceived the subtlest and highest Divine Light, the most exalted among all lights." This is Jnana Yoga, the way to know God.

"This is the most difficult task" will whisper some of our readers. Yes, most difficult surely, in these days of advertisements about "made-Easy—Easy-Series" "Malted and digested foods" "street-preachings made-easy, soul-saving-creeds" which you can have for the asking, shown broad-cast.

Far be it from us to deprecate the universal desire of men to make things easier; but the hard solid fact is engaging the attention of all thoughtful men that the more you provide men with "easier and easier ways" the more does humanity suffer from loss of strength and independence. The more a man gains outwardly the more he loses inwardly; objective gain is subjective loss. This may not be true in all cases, for instance, in the case of a few strong

energetic individuals or nations ; but nevertheless it holds true in the case of weak ones. Hence the Vedas ask men to develop power, strength and virility of body, mind and soul and to put them to good use. The Upanishads also follow the Vedas in saying: "God cannot be found by weaklings". "Arise, awake, approach the greatest among you and learn from them; wise men say that the path upward is as difficult to tread as if paved with the sharpest edges and blades of razors". It is not for nothing that these Vedic and Upanishadic seers lay so much stress upon vigour and virility and warn you of the dangers of the upward path. Even the popular saying "Easy got easy lost" points to the same truth. Whether a path is easy or difficult depends mainly upon the strength or weakness of the traveller. If we are strong and vigorous and virile the upward path before us will be easy; but if we are weak, it will be difficult. Hence, as we have already pointed out, the Vedas advise us to pray and strive for *Suveerya* (सुवीर्य) great virility and nobility in ourselves as well as our offspring. But superficial critics of the Vedas, in their ignorance, find fault with the Vedas, for this very reason. We humbly ask them to study the Veda again.

The Veda is called *Veda Trayee* or *Trayee Vidya*, Threefold Knowledge. The reason for this is, chiefly, that the Veda gives us the true and right kind of knowledge, we require, concerning the three Entities: Matter, Soul, and God, in a threefold way under the subdivisions of *Karma*, (कर्म) *Jnana*, (ज्ञान) and *Upasana* (उपासना), Action, Knowledge and Devotion. There are three Entities about us, in this world, and chiefly, three ways of approaching them; although they are all interdependent. We give here a few Veda Mantras that teach about these same:— "Two Birds of fair plumage, firm Friends, united are found embracing on all sides the same Tree. One of the Twain eats the sweet Fig-Tree's fruitage; the other eating not sees every thing in all his glory". "Where those fine birds hymn ceaselessly their portion of life eternal, and the sacred synods, there is the Universes' Mighty Keeper, who, wise, hath entered into me the simple". "The Three whereon the fine birds eat the sweetness, where they all rest and procreate their offspring—upon its top they say the fruit is luscious: none gaineth it who knoweth not the Father". (Rig Veda I, 164, 20, 21, 22). In these, (i) the Father, the Universe's Mighty wise

Keeper, the One who, eating not, sees all and every thing in all His Glory, describe God, the Supreme Being, (ii) the fine birds that eat the sweet fruit of the tree, who hymn ceaselessly their portion of life—eternal, and who rests and procreate their offspring, all mean the living souls and creatures, *jeevatmas*, (iii) The Tree is, manifestly, world Universe, Nature. Body; the Sanskrit word used for tree, in the Mantra, *Vriksha* signifying what is divisible (from the root *Vrasch* to cut, divide). In this way these mantras teach beautifully of Nature, Soul, and God. We have a fine allegory in them: the world is represented as a Tree upon which individual souls, like birds, rest, eat, sing and multiply, while the Mighty Keeper wise Father and Glorious Seer of all is spoken of as the firm Friend of those souls "entering into" them but "eating not" the fruitage of the tree. The little phrase "eating not" is big with deep meaning. In the first place it indicates that God is free from all taint of selfish interests in His works which are all meant for the good of the *jeevatmas* or individual souls. Secondly it shows that God is the Source of Joy (आनन्द ananda) and Bliss. How? A little thought and reflection will make this

point clear. All souls (*Jeevas*) are in search of Joy, Happiness and Bliss of which the Source is God ; in other words God, Himself the Source of All-Joy does not stand in need of Joy, while *Jeevas* or souls, not possessing Joy, seek it or are in search of it. Thirdly the little phrase suggests the fine idea of unselfish altruistic disinterested selfless work to men if they want to lead "godly" lives for the good of their fellow-creatures. It is truly divine to work for the good of our brethern. All this is implied and suggested by that small phrase!

What do the words: "The wise hath entered into me, the simple" mean? They tell us that All-wise God is All-pervading and ever ready to inspire, teach and admonish, guide and help, Jeevas or individual souls that are simple *i. e.* innocent and pure. In other words, if we want to learn from God and be guided by Him we should be pure and innocent, earnest and sincere, free from all touch of pride and duplicity. If we are humble and sincere, God, who is ever near us, about us and within us, will guide us, inspire us and help us.

"Upon its top they say the fruit is luscious; none gaineth it who knoweth not the Father."

This points out the value of Jnana Yoga, the Path of Knowledge. " The luscious fruit " means allegorically the bliss of immortality or *Mukti* or Salvation. And to gain that fruit and eat and enjoy it, *we must know the Father of us all, God.* In fact to know God is to be blessed, *mukta*, or saved. But we must remember that *to know* in this case means *to realise*; and that knowledge in this sense is the same as *Sakshat Karana* (direct sight or cognition.) Janan Yoga, therefore, is that method by which man can have a direct sight of God, a personal intimate cognition of His Presence every where.

The word *Suparna*, used in the mantras allegorically for both the individual souls and the Supreme Soul, deserves notice here. In Sanskrit it denotes eagle. Its root meaning is that which is fine-winged, or of fine flight, or fine-feathered; that which flies or fills well. The *Jeeva* is called bird or eagle because just as the latter flies upon its two principal of *Jnana* characteristics of and *Karma* to gain its object. Jnana (ज्ञान=Knowledge) and Karma (कर्म=action) are said to be the two wings of the soul as it were. This comparison is very fine and true. It shows that both Jnana and Karma are necessary and essential

for the progress of the Soul. Suparna, when it means God, tells us that God fully fills the Universe, is all-pervading, immanent, and is possessed of limitless knowledge and activity, or is One who fulfills man's desires. How beautifully is all this conveyed by these three allegorical mantras.

When man studies physical Nature he finds that the physical phenomena are not self-explanatory but rest upon something subtler and deeper; the same is the case when he probes into psychical phenomena ; because both the physical and the psychical rest upon something, deeper then both, which we may call the spiritual. These three are known as *Prakrtti* (Matter) *Jeeva* (Soul) *Ishvara* (God) in Indian Philosophy.

We give a few more mantras from Rig Veda X, 82:—"The Father of the eye the Wise in Spirit created both these worlds submerged in fullness and plenty. (1) Mighty in mind and power is Vishva Karma, Maker, Disposer of most lofty Presence. They who worship One, only One, beyond the Seven Rishis, enjoy most blessed felicity. (2) Father who made us He who as Disposer knoweth all races and all beings existing even He alone, the Deities' name-giver. Him other beings seek for light

and knowledge. (3) To him, who made ready all existing things in the far near and lower regions, rishis of yore offered rich worship and homage. (4) The primeval germ, where in the Gods were gathered all together, rested, set upon the navel of the Unborn—that One wherein abide all beings (6) Ye will not find Him who made these creatures ; another thing hath risen up among you. Enwrapt in misty cloud, with lips that stammer, hymn-chanters wander and are unhappy. (7) This hymn is clear enough ; it gives a clear description of God and tells us that those who know and worship Him alone are blessed. The last mantra emphasizes the value of *Jnnana Yoga* condemning mere lip-worship and hymn-chanting without earnestness, as well as, ignorance, illusion, and devotion to ungodly purposes or pursuits.

Hymn Rig Veda X, 125 sings the glory of of Vak, the Holy Word, that is, Jnana or Divine Knowledge. This, personified and identified with the Supreme Being, is made to say; "I travel with the Rudras, Vasus, Adityas, and the All-Gods. I hold aloft both Varuna and Mitra, Indra and Agni...I am the Queen, most wise, gatherer up of treasures...Through me alone all

eat and get nourishment. They know it not but yet they dwell beside me. Hear one and all, the Truth as I declare it...I make the man I love exceeding mighty, make him a sage, a Rishi, a Brahman....I hold together all existence. Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur". Vak the Sacred Word and Wisdom of God is, here, said to embrace all things that are. Mr. Wallis says "It is thus another expression for that idea of the Unity of the World which we have seen crowning the mystical speculations of all the more abstract hymns of the collection."

We thus learn that Jnana Yoga is the most valuable of the paths that can take man to god. We close this with the following :—

"Forth from the Full flows the Full, the Full pervades the Full ; may we know the Fountain whence this Full flows". "God is so near man that he cannot go far from Him, and though He is so near he sees Him not. Behold the wisdom of the Lord, it never dies nor decays". "The man who knows the drawn-out string on which these creatures all are strung, he who knows the thread's thread,may know the mighty Brahman." "I know the string...the thread also thus I know

the mighty Brahman". "Homage to the Loftiest Brahman, Lord of all that hath been and shall be, Ruler of the whole universe ; homage to Him who is All Light, All-Knowledge, and All-Joy." "Men versed in sacred lore of the Vedas know that Living Supreme Self that abides in the nine portalled Lotus Flower (the human body) enclosed with triple bonds or bands". "Desireless, firm, wise, immortal, self-existent, full of joy, blissful, contented with the essence, and lacking nothing is the Supreme Soul ; he who knows Him as such, wise, courageous, youthful and undecaying becomes free from the fear of death." (A. V. 10, 8). "The Vedic Hymns rest upon the Undecaying Highest Supreme Being upon whom all the Gods depend. He who does not know that—what will he do with these hymns? Those only who know that can really be blessed" (I, 164, 39). This mantra tells us that we must study the Veda because the chief purpose of the Veda is to make us know God. We must study Veda to know Deva (God) to reach the Goal. Just as God has given us this world so has He given us the Veda. We must, if we be wise, make a proper use of both, to know and reach God.

CHAPTER VII.

BHAKTI YOGA THE PATH OF LOVE AND DEVOTION.

" When, O !, when will ye take us up by both hands, as does a dear Sire his son ?" (1, 38, 1.)

" I am all Thine own, O, All-Supporter." (X, 83, 6.)

" Who is nearest Kin to us." (VII, 15, 1.)

" No kinship is there better, Maghavan, Than Thine ; a father even is no better."— (VII, 32, 19.)

" What mortal can dare injure him whose sole wealth is Thyself ?" (VII, 32, 14.)

" May they who worship thee afresh gain food and strengh, bliss and a happy home." (II, 19, 8.)

" Without Thy help I am unable even to move my eyelids." (II, 28, 6.)

" Thy devotees embrace thy feet for glory." (VI, 29, 3.)

" Thou lovest us dearly and we love Thee dearly." (III, 41, 7.)

CHAPTER VII.

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" Yearning for Thee we cling to Thy friendship, lead us along the path of Thy Law beyond all troubles and evils." (X, 133, 6.)

" Indra, Thou art our own with thy protection, a guardian near to men who love thee truly. Active art thou, the liberal man's defender, his who draws near to Thee with right devotion." (II, 20, 2.)

" I am solely and wholly dependent on Thee, I long and yearn for Thee ; so grant me Thy Divine Protection " (VI, 47, 10.)

" I long and yearn for Indra with my heart and spirit. ,' (VI, 28, 5.)

" We serve the Glorious God with adoration, we glorify the splendid name of Rudra." (II. 33, 8.)

" Thine only are we who trusting in Thy help draw near to Thee ; none else but Thee we glorify, O exceedingly Glorious One whom all praise." (1, 57, 4.)

" He, who with at true believing heart serves the Father of the Gods, prospers with all his family and people and heroic offspring. (11, 26, 3.)

The Veda is known as " Trayee Vidya " because it makes known to us the Three Entities

of Nature, *viz* : Matter, Soul, and God, and also because it reveals to us the three-fold path of reaching our goal. This threefold path is that of *Karma*, *Jnana*, and *Upasana*; as we said in the last section. Now, under *Upasana* can be included *Bhakti*, *Prapatti*, *Shraddha* and that to which we have given the name of the Method of substitution. Here we deal with Bhakti Yoga. Let us therefore see what is meant by Bhakti. This word comes from the root *Bhaj* to take resort to. When a child playing at some distance runs into the arms of the mother at the sight of some strange terrific thing; when a person oppressed by the hot sun repairs to the cool shade of a tree; or when one shivering with cold seeks some thing that will give him warmth, or a thirsty creature a cool drink; when we dearly love some one who has conferred great benefits upon us; or who loves us dearly; we have, in such cases, illustrations of the exercise of the feeling called variously love, devotion or Bhakti. We must note two points here : (1) this feeling of Bhakti is evoked in us by either our unpleasant or pleasant, unhappy or happy experience; (2) this experience or knowledge gives rise to faith and faith begets Bhakti or love and devotion which leads either to actions

(*Karma*) or to Prapatti. We thus see that the background, nay the basis of all other paths, Shraddha, Karma, Bhakti, Prapatti etc., is Jnana—knowledge ; hence we pointed out in the previous sections that Truth or True knowledge is the real path, the royal road, all others being feeders as it were. We saw that the Veda too declares the same thing. Bhakti should, therefore like faith, Karma etc., be based upon True knowledge.

True genuine Bhakti is characterised by intense longing and yearning for God such as, for instance, is revealed in the Mantra :—"Yearning for the All Seeing One my thoughts move onward unto Him as Kine unto their pastures move, far beyond this world." (I, 25, 16., Such real Bhakti we can only have through unwavering faith which is itself begotten of True *Jnana* of the relation between God and Nature and between God and Man. A deep sincere study of the Vedas and Nature can give us that True Knowledge of Nature, Soul, and God which is necessary for firm Faith in His Providence ; this deep Faith will endow us with intense Bhakti, love and devotion to God ; and endowed with it we can, through Karma and Prapatti Yogas, reach

our goal,—that is, find God and live, abide, and work in Him, with Him and for Him !

Although in the above paras we have placed and rightly placed Jnana-Yoga first to be followed by Shraddha, Bhakti, Karama and Prapatti-Yoga successively—still, this arrangement should not make us blind to the fact that these Yogas are interdependent and therefore help one another mutually in actual practice. Man is endowed with various faculties of knowledge, faith, love work, and resigned service etc., and corresponding to these faculties have the different Yogas or Methods been distinguished. Ignorant, shallow, biassed critics of the Vedas have levelled many false charges at them saying that in the Vedas there is nothing (or very little) that can appeal to the refined tastes of Modern enlightened man. They say that there are no grand concepts of Beauty, Love, Faith, Order, Hope, Charity or Morality etc. in the Vedas ; no, not even of high-grade Spirituality. Through the magic lantern of their bias they throw their own ignorance upon the curtain of the Vedas before the public---the unwary public. It is just such sort of people —the uncritical critics, who have forced us to write these few pages in defence of the Vedas.

Their false position will be clear from those quotations from the Vedas which we have given and shall give. The reader might have seen how grand concepts of Law, Order, Beauty and of Love, Faith, Hope as well as of Charity, Morality and Spirituality are to be found in the Veda.

To return to our subject, Bhakti Yoga is the Path of Love and Devotion paved with Right Understanding or True Knowledge and Faith. Both Jnana-Yoga and Shraddha-Yoga are indispensable for Bhakti-Yoga. When we know that God cares for us even more than our father, mother, teacher, friend, physician or King, when we know that God has created this beautiful world and placed us in it for our benefit out of His unfailing love, care and concern for our weal; when we know that even the trouble and misery we see around us in this world is intended to warn, chasten and purify us and to lead, direct and guide us towards Him ; when we know or learn from the Vedas all this and also that He, the Ocean of mercy, is ever ready to receive us; nay, when we know that He is ever calling us through every voice of the breeze, bird and billow and beckoning us through every motion of the

leaf, lance and landslip; nay more, when we know that He is waiting and waiting and ever waiting for us to respond to these His teachings, warnings, callings and beckonings—yes when we know this Truth and these facts from an earnest study of the Vedas and Nature—then shall we burst forth in the manner and words of the Vedic Rishi :—"What God shall we adore with our offerings ? If not This One, Who has done and is doing all this for our weal's sake." (X,121), "Who now is He, what God among the Immortals, of whose beloved auspicious Name we may bethink us ? Who shall to Mighty Aditi restore us, that we may see our Father and Mother ?"

We now give a few more Veda Mantras to illustrate how the deep feeling of Bhakti in God is evoked by firm faith in Him as our Guide Protector and Saviour :—" We call upon Thee, Lord and Leader of the heavenly hosts, the Wise among the wise, the Famousest of all, the King Supreme to whom all prayers are addressed, hear our call and bless us". "Thou leadest with good guidance and preservest men ; distress overtakes not him who worships Thee. Him who hates prayer Thou punishest, Mighty Lord". "No sorrow, no distress from any side, no foes,

no creatures double-tongued overcome the man—Thou drivest all seductive forces away from him whom Thou, O most watchful Guardian, protectest". "Thou art our Keeper, Wise, O Preparer of our paths; we worship Thee with hymns". "Him who threatens and oppresses us without offence of ours, the evil-minded, arrogant rapacious man—him turn Thou from our path away "Thee, as Protector of ourselves, we invoke Thee, Saviour, as the Comforter who loveth us." "Through Thee, Kind Prosperor may we obtain that which all desire." "With Thee, as our own rich and liberal ally may we gain highest power of life; let not the guileful wicked man be lord of us; still may we ever prosper singing goodly hymns to Thee." "Who, with mind ungodly, seeks to do us harm; who, deeming him a man of might, mid lords, would slay—let not his deadly blow reach us; may we humiliate the strong ill-doer's pride" "Guilt-scourger and guilt-punisher is Brihaspati who destroys the spoiler and upholds the mighty Law" "Thou art sin's true-Punisher, taming even the fierce and the wildly passionate" (II,23,1,4,5,6,7,8,9,10,12,17,II).

Our faith and *bhakti* in God deepens when we know that God is our Guide and Saviour and the Prosperor of the good *i. e.* the law-abiding, and Punisher of the wicked, *i. e.* the lawless, as the Great Upholder of law ; also when we know that He is the most Watchful Guardian and the only comforter who loveth us. In hymn II, 25, it is stated that he whomsoever God takes for His friend and devotee will prosper in every way :— " Blest with the happiness of Gods he prospers well whomsoever God takes for his friend". In hymn 26 is stated : " The righteousman who serves God will subdue the Godless man " and also, " Who so worships God, him He leads forth on His way, saves him from sorrow, frees him from his enemy and is his wonderful Deliverer from woe." In hymn I, 114, we have " Be gracious unto us, O Rudra, bring us joy ; Thee, Lord of Heroes, Thee with reverence will we serve. Whatever health and strength our father Manu won by holy acts may we, under Thy guidance, gain. Him, the Most Dazzling from whom rays shoot on all sides we call with humble reverence ; may He, His hands filled full of sovran medicines, grant us protection, shelter and a home secure. Blessed is Thy most favouring

benevolence, so, verily, do we desire Thy saving help. Thy bliss be with us. Be gracious unto us, bless us and give us doubly-strong protection".

" All rests upon the laud and love of Him, the All-possessing glorious God, upon whom men have laid great-strength (of faith and devotion) as upon a faithful friend " " So, Agni, be the Friend of these with liberal gift of hero-strength. Yea, Heaven and Earth have not surpassed this—Mighty Eternal One in glorious fame" " So we these sages and princes will assemble for the good of all. Be near us in our struggle to prosper us". (V, 16,3,4,5.) " As does the felly ring the spokes, Thou encompassest the Gods ; I yearn for Thy manifold rich bountiful grace " (V, 13,6.) " They have exalted Agni God of all mankind with hymns of praise, devout and eloquent". (V, 14,6.) " By holy Law they kept supporting Order, by help of worship and devotion, in loftiest heaven—they who attained with born men to the Unborn, men seated on that stay, heaven's firm Sustainer ". (V, 15,2.) 'Reaching forth to nourish, to cherish and to regard each man that-liveth, like as a dear mother her child, Thou revealest Thyself in varied fashion ".

(V, 15,4.) " Bring us most mighty splendour, Thou, resistless on Thy way ; with overflowing store of wealth mark out for us a path to blessed strength ". " Ours art Thou, wondrous Lord, by wisdom and bounteousness of power ; the might of Asuras (the Mighty Ones) rests on Thee like Mitra worshipful in act." (V, 10,1,2.) " To Agni, lofty Asura, meet for worship, Steer of Eternal law, my prayer I offer ; I bring my song directed to the Mighty " " Mark the Law, Thou who knowest, yea, observe it ; send forth the full streams of eternal Order. I use no sorcery with might of falsehood ; the sacred Law of Thine do I follow, O Fulfiller of our yearnings". (V, 12,1,2.) " Just as Thou didst free Sunahsepa, the wise devotee, who prayed with fervour, so free us from the bonds that binds us" (V, 2, 7,). "The spirits of the pious sages turn together to Thee, as the eyes of all to Surya, the sun." "Thou quickly passest by all others for him to whom Thou hast appeared most lovely ; wondrously Fair, Adorable, Effulgent, the Guest of men, the Darling of the people" "Great, high, auspicious is Thy shelter" (V, 1, 4, 9, 10) "The Him, Adorable Sage Mighty Lord we have sung forth our song and homage" (V, 1, 12.) "Mighty

art Thou, there is not one to equal Thee" (VIII, 53, 2.) "Thou art the common Lord of all alike evermore; as such we call on Thee now" (VIII, 54. 7.) "Even the wolf, the savage beast, follows the path of His decree". "O Thou of mighty acts, the aids, that are in Thee call forward many an eager hope". "From this our misery and famine set us free, from. this dire curse deliver us. Succour us with Thine help and wondrous thought, Most Mighty, Finder of the Way". "Be not afraid, this darkening sorrow goes away; yea, of itself it vanishes. "Varily Lord, we are Thine; we wholly depend on Thee. For there is none but Thee to show us grace. O Maghavan, Thou Much-invoked" (VIII. 55).

Reader, can faith, devotion, fervour, and Bhakti in God go further? And we have but given a few mantras we came across at random without any attempt at careful selection. To the Vedic Rishis God was nearer and dearer than to us the modern "Enlightened" human species. In every act, in every voice, in every motion, they remembered God, they heard His Voice, they saw His Finger. God, to them, was a Living Reality more real than their own lives, nearer and dearer than their earthly Kith and

Kin, nearer and dearer than their father, mother or friend. If this be not genuine Bhakti what else can it be ?

Prof. Radhakrishnan in his "Indian Philosophy" says :--"The Theism of the Vaishnavas and the Bhagavatas with its emphasis on Bhakti is to be traced to the Vedic worship of Varuna with its consciosuness of sin and trust in divine forgiveness. Prof. Mac Donell says that "Varunas' character resembles with that of the divine ruler in a monotheistic belief of an exalted type". The Vedas assume a very close and intimate relationship between men and gods. The life of man had to be led under the very eye of God. The Vedic religion does not seem to be an idolatrous one. There were then no temples for gods, Men had direct communion with gods, without any mediation. They were looked upon as friends of their worshippers. "Father, Heaven, Mother, Earth, Brother, Agni"--these are no idle phrases. Religion seems to have dominated the whole life. The dependence on God was complete. The people prayed for even the ordinary necessities of life, "Give us this day our daily bread" was true to the spirit of the Vedic Aryan. It is the sign of a truely devout nature to depend on God

for even the creature comforts of existence. As we have already said we have the essentials of the highest theism in the worship of Varuna. If Bhakti means faith in a personal God, and for Him, dedication of every thing to His service and the attainment Moksha or freedom by personal devotion, surely we have all these elements in Varuna worship", (p. 78, 110 etc). Here we have to correct one point. It is a flagrant mistake to single out only Varuna worship and see only in it the essential elements of Bhakti. The feelings of love, the depth of faith, and the consciousness of sin or weakness are to be found in almost all parts of the Veda, and not only in Varuna worship. We have pointed out that the Vedic concept of sin is weakness, concious or unconscious, in breaking the Divine Law, Rita. Prof. Radhkrishnan knows this. For he says : "Sin, in the Vedas, is alienation from God (VII, 86, 6; 88, 5, 6) The will of God is the standard of morality. Human guilt is shortcoming. We sin when we transgress God's Law. We sin when we transgress the commands of Gods. We are the upholders of the Rita, the moral order of the world." (p. 108,9). "The law of which Varuna is the custodian is called Rita. It stands for law in

general and the immanence of justice". (p. 78).
In the Veda all the *Devas* (Manifestations of the glory of God) are said to be the guardians of *Rita*, the Divine Law; and all of them are said to be the bestowers of strength and other blessings; and faith, love, devotion, *bhakti* etc., as well as prayers are seen in the Veda in the worship of all the Devas, and not of Varuna alone. We have already explained this peculiarity of the Vedas in our previous sections. Now we proceed to give Dr. Bhandarkar's views :—

"Thus the Bhagavadgita is the result of the development of the religious and philosophic speculation that prevailed before the rise of Buddhism. But the origin of the idea of Bhakti, or love of God, which is characteristic of the work ...to this point we will now turn. In the Upanishads, Upasana or fervent meditation of... the sun... vital breath etc., regarded as Brahman... is prescribed. Such a fervent meditation can not but magnify the thing and give it a glorious form so as to excite admiration and even love. Again what is called the Internal Atman (soul) said in the Brihadarnyaka to be dearer than a son, wealth and every thing else (I, 4, 8). Here the word Atman may possibly be taken to mean

one's own soul. In the same Upanishad ' This is that Great Unborn who is of the form of thought among vital airs, who dwells in the cavity of the heart, who is controller of all, ruler of all, the lord of all,.........He is the ruler of all beings, he is the causeway or dike that separates things from one another...(he is the preserver of order). The Brahmanas desire to know him by the words of the Vedas by worship, charity and austerity. Knowing him one becomes a sage ',......... And at the bottom of all those rapturous sayings about the peace attained by seeing the supreme soul in the world and the heart of man, there must be a feeling akin to love. And during the period when the Rigveda poetry was composed love for God or gods was often an abiding sentiment in the heart of the poet, as is evident from the words "Dyaus is my father" (Rig Veda I. 164,33); "Aditi (the boundless) is father, mother and son" (Rig Veda I.89,10); and from such prayers as "O father Dyaus, avert all evils." "Be accessible to us and gracious as a father to the son, etc...the text about the two birds, the friends and companions of each other, by which are meant the supreme and individual souls,

exists in the Rig Veda" (I,164,20) and is repeated in the Mundakopanishad and other Upanishadas. In this manner all the points that constitute the Ekantika (monotheistic) religion of the Bhagavadgita are to be found in the older religious literature. The word Bhakti however in the sense of love is not to be found except in a verse in S. U. But that word is not always used in the sense of love even by Ramanuja. In his system Bhakti means constant meditation and corresponds to the Upasana of the Upanishads. The word etymologically signifies resorting to and then loving the thing resorted to". (p. 28-29 Vaishnavism Saivism).

Even a superficial reader of the Vedas will be struck by the deep fervour of faith and Bhakti so prominent in them. Ardent devotion to God, God's Work, and God's purpose (*i. e.*, man's duty) characterises the utterances of the Vedic Rishis. 'Assemble peacefully, discuss freely, and thus enlighten your minds thoroughly. Then be devoted to God, Nature, and your Duty with as perfect understanding as the gods (or wise sages) of old did of yore" (X 191,2) In this mantra is revealed beautifully the value and importance of all the three most important Paths

of Karma, Jnana and Bhakti or Upasana to man.

The very epithets father, mother, brother, friend, guardian, pathfinder or teacher, companion, Lord Protector, Saviour, rescuer, purifier, king, sovereign, physician, etc., applied to God, in the Vedas, are enough to show how intense were the feelings of faith love and devotion to God in the hearts of the Vedic Rishis. Again the untiring zeal with which these epithets are repeated betray the bonds of the closest ties of love that united the hearts of the Rishis to the Universal Heart. Many a modern cultured mind sees in this nothing higher that the low childish faith of savage times! This is because these modern people of refined tastes have a firm faith in the idea that faith and knowledge cannot live and thrive together in the same mind! They believe that to believe is only a weakness of the mind! They are convinced that a strong conviction does but betray a helpless ignorant poor state of the mind! Like free-lovers they refuse and resent being tied down to faith! But we have shown that true knowledge is the basis of genuine faith and real love and devotion.

The more we study Nature, the more we see her beauteous face, the more we explore her

secrets, the more shall we learn to love God and prize His Love-Gift the nearer, in fact, shall we be drawn towards Him. For, the natural sweet fruit of knowledge of God's Work is the devoted love of God. Through experience and knowledge of the glorious qualities and of the gracious love and saving mercy of the Lord our heart can become pure and full ; and out of this purity and fullness of our heart does spring that faith and love and devotion to God which can make us godly and bless us.

CHAPTER VIII.

PRAPATTI YOGA—THE PATH OF SELF-SURRENDER.

(i) "Give us not up to man's reproach, nor to foeman's hateful calumny: In Thee alone is all my strength" (VII, 31, 5).

(ii) "Thou art my ample coat of mail, my Champion Thou; with Thee for Friend I brave the foe." (VII, 13, 6).

(iii) "No cow have I to call my own, no axe at hand to work, yet what little I have I bring to Thee as my humble offering." (VIII, 91, 19).

(iv) "Neither the right nor the left do I know, neither the east nor the west; simple innocent and guided by your wisdom. Gracious Lord, may I attain the light that brings safety security and fearlessness." (II, 27, 11).

(v) "Thou art Indra's shelter, shield, succour, and protection; I betake

me to Thee and enter with all my property, possessions people, body and soul." (A. V. V, 6,12,13,14).

(vi) "Far from me Varuna remove all danger ; accept me graciously. Thou Holy Sovran, cast off, like cords that hold a calf, my troubles and sin ; without Thy help I am unable even to move my eye-lids." (II, 27, 6).

(vii) "All that is favoured by the gods is blessed ; may we speak loud, with heroic sons, in the sacred assembly (of worship) (II, 35, 15).

(viii) "To me weak innocent, Thou, Luminous Lord, hast boldly given as it were a heavy burthen." (IV, 5, 6)

(ix) "How shall we please you and win your grace—how shall the ignorant worship you ?—let the ignorant ask of You who know the means and methods—for none but You knoweth aught. Such as Ye are, All-Wise, we call you, accept our humble prayer ; loving You will your devoted servant call upon You." (I, 120, I, 2, 3).

(x) "Worship Him, Great and Kind, to win His favour; Him to whose hands men closely cling." (VI, 29, 1, 2).

(xi) "We cling and cleave to You as a man in winter clings to his cloak." (I, 34, 1). "What Thou knowest to be the best heavenly wealth or blessing for us, give us only that, O Thou boundless-bountious Lord." (V, 39, 2.)

(xii) "Most valuable and useful he becomes and prospers most, who humbly and devotedly worships the External Victorious God." (A. V. X. 8, 22).

(xiii) "Sweet is His friendship and companionship and sweet are His guidance and leadership." (VIII, 57, 11)

(xiv) "From dreadful darkness and fearful danger save us like your children held in the parent's bosom."(II 16. 8.)

(xv) "Turn Thee unto us ere calamity come nigh, as a cow full of pasture turns her to her calf. Lord of limitless Power and Wisdom, may we once firmly cling to Thy fair favours

and kindly grace even as husbands
to their wives." (II, 16 8.)

Now we have to treat of Prapatti Yoga in the light of Vedic thought. This path of self-Surrender, it will be seen, is as old as the Vedas. From them the Upanishads, Patanjali (Author of Yoga Sutras) Vyasa, the Geeta, and Ramanujacharya, all have got it. Just as Kapila was not the originator of the Evolution Theory but was only a promulgator of that old Vedic Idea so Ramanujacharya and the author of Geeta were only propounders of the Vedic path of Prapatti to later times, and not its originators. This fact will be clear as we proceed to discuss the real meaning of the term Prapatti. This word has been understood in the sense of surrendering one's self completely to the Will of God, or throwing one's self entirely upon His Mercy. Accepting this interpretation of the word we want to see under what circumstances Prapatti is possible and advantageous. A little thought will tell us that almost all the previous Yogas are needed for genuine Prapatti Yoga. Hence we have placed it last.

There are some who think that Prapatti implies the negation or absence of Karma and Jnana. We beg humbly to differ from these people. Both of them with the other paths are, in our opinion, necessary for Prapatti. Real Prapatti is the surrender of pride, vanity, selfishness, greed, vexation, anxiety, worry, narrow-mindedness, meanness and all that keeps man down; and genuine self-surrender ought to mean properly the surrendering of the "little self" *i. e.* raising it to that high position which can render it fit to hold communion with and enjoy the companionship of the Glorious Universal Self. In other words Prapatti is to *know* and *accept* God as the sole Guide, Friend, Father, Mother, Master, Lord, Disposer and as the One sure Support and Shelter of His Creatures as taught in the Veda. This implies obviously obedience to His Laws; and to obey His Laws one must know Him and His Laws. Thus Prapatti, in its truest sense, requires all the other paths, *viz Shraddha*, *Karma*, *Jnana*, etc. As we have repeatedly pointed out,all these paths, answering to the different faculties of man, are interdependent and so do not clash with one another but aid and help mutually. Let it be well understood that these paths cannot exclude one another. For

instance, Prapatti does not mean that we should give up every thing and lie down passively—it does not mean that we should give up all desire, all thought, all action, all resolution and will. It only means that we should avoid such desires, thought, deeds, etc., as may conflict with God's Will and Laws. This is, in our view, Prapatti.

Here we have to clear up one possible misconception before we proceed. "According to your idea, if we have all the other paths then Prapatti Yoga is not at all needed?" In a certain sense there is some force in this objection. For instance, the Jnana-Yogees, the Bhakti-Yogees, the Karma-Yogees, and the Prapatti-Yogees—each of these will contend that the others are not necessary except the one he has chosen. Here we must note that these secretarians give to the words Jnana, Bhakti etc., such a wide sense as to include all the others ; so it comes after all to a fight in words. In other cases there are people who say that although there are different paths Bhakti Yoga is the highest and easiest. Others again say that Prapatti Yoga is the highest and easiest.—Against all such sects we say that all of them are necessary each in its own way. Because each of them answers to a different faculty

and also to a different temparament of man. To men of emotional temperament, Bhakti will appeal more than the others; these men will say Bhakti Yoga is the best and easiest.

Prapatti Yoga, then, is necessary because it too answers to a certain requirement in man. What this requirement is, will be clear as we proceed. Man's nature is such that Prapatti Yoga is as much necessary for him to reach the goal as the other Yogas. Let us see how this is. When a man does a deed which other people about him cannot do or when he finds that he knows something which other people around him do not know he becomes elated with the idea that he is a superior being. Both Karma Yoga and Jnana Yoga in their initial or immature stages are apt to make man proud, vain and arrogant, while Shradha and Bhakti Yogas too, under similar conditions are apt to lead man astray, if a constant practice of Prapatti Yoga is not gone through simultaneously. Thus we see the value of Prapatti Yoga. Man's powers, faculties and activities are but limited by various conditions. The more he learns, knows and does, the more there remains to be learnt, known and done by him. In other words, the more we know, the

greater ignorance in us is laid bare to our reflective mind. Hence a man need not be proud of his knowledge at any time; he must cultivate a due sense of humility at all times; because howsoever much he may know turns out really to be but a negligible fraction of what he does not know and has to know. So when the Vedic Rishi exclaims: "Neither the right nor the left, neither what is in front nor what is behind, neither what is past nor what is to happen do I know; simple pure innocent and diffident, guided over by Thee (or Thy manifestions, the different Devas) may I attain the light that brings no danger but fearless security." He discloses that proper sense of humanity and that right sort of mental attitude, which is given the name of Prapatti in Sanskrit, and which, a man desirous of reaching the goal, ought to cultivate. If we examine ourselves, if we use a little introspection, we shall know how very true the Rishi's words are. Let us ask ourselves these questions:—"What and how much really do we know about what is right and what is wrong, about the past, the present and the future?" Very little indeed! And even this precious little that we think we know is not ours, it has come to us from others, from the

tapas (labour) of sages, Saints, Rishis—from *Veda* and *Deva*.

Let us take only one instance, we are all very proud of our speech, language or tongue, Sanskirt, English, etc., How many generations of men have worked at it! How little is ours really! And how great a debt we owe to others and to God especially! All these considerations make out a strong case for Prapatti. Prapatti teaches us to be over humble.

In the Upanishad it is said "*Yasya matam na Vedah sah*" (यस्य मतं न वेद सः) "He who is proud of his knowledge knows naught." In a previous chapter we have quoted a beautiful verse from Bhartri Hari to the same effect. Compared with God's knowledge, wisdom, love and power ours are nothing. God is a boundless ocean of knowledge, wisdom, power and love while we do not come even to a tiniest atom of the same! Even the little knowledge we think we have, turns out very often to be ignorance! And it is but a matter of common experience all over the world that what we think to be good for us at first proves in the end to be evil and *vice versa*. So we are taught to pray thus in the Veda:—"Give to us that heavenly wealth which *Thou deemest full*

worthy of being sought by us. So may we know Thee as Thou art, Boundless Ocean of munificence". (V, 39, 2). In this little mantra we have the Doctrine of Prapatti again. "Bring to us that which is in heaven and which Thou deemest fit for us." "Not *our* wisdom *our* wish or *our* will, O God; but may Thy wisdom, wish and will prevail, O boundless Ocean of Munificence!" We have seen such Prapatti, or resignation to the Will of God, in Epictetus, in the Geeta, and Yoga too. Tukaram also says "Now I submit me to Thy will, whether Thou save or whether kill" "Myself I have rendered up to Thee;" "Bound with cords of love I go by Hari (God) captive led Mind and speech and body, to Him surrendered" (p. 69,79, 72, Psalms of M. Saints). We shall now give some more Veda Mantras on Prapatti. "All that is, exists by thine Order, O Source of all knowledge; of this whatever it be, Thou art the Sovran Ruler; yea, of all the wealth that is in earth or heaven." "What is our wrath and what our most precious treasure, tell us, for thou only knowest, O Source of all knowledge. What is our best course in this secret passage? May we not reach a worthless place stained with blemish" (IV, 5, 11, 12) "O Lord of Strength, we hold on to Thee as old men

clutch the staff. We long for Thee to dwell with us" (VIII, 45, 20) "Resting in you, we are like little men in coats of mail; Ye guard us from each great offence from each lighter fault." "The shelter that is secure, auspicious, free from malady, a sure protection, triply strong, even that do ye extend to us" "Look on us as a Guide exploring from the bank; lead us to pleasant ways as men lead horses to an easy ford" (VIII, 47, 8, 10, 11). "For so thou art the hero's Friend, a Hero, too art Thou and Mighty; so may Thine heart be won to us." "Listen to my prayer, I have cried to you, Give me your aid, as Sire and mother aid their son. Poor, without kin or friend or ties of blood, am I. Save me, before it be too late, from this sorrow." (X, 39, 6) "As the birds spread this sheltering wings over their younge-ones, so spread your shelter, defence and protection over us, Ye who own all things" (VIII, 47;3,) "So dwell Thou, Indra, even with me." "With Thee verily as our Ally we defy all evil; for Thou art ours and we are .Thine" (VIII, 81, 28, 29, 32). "Strong in Thy friendship. O Lord of Strength, may we have no fear; we sing again and again praise hymns to Thee, the never conquered Conqueror" (I, 11, 2). "In truth

Thou art verily a wonderfully mighty Ruler and Destroyer of Evil, Thou whose friend is never slain and never never conquered" (X, 152,1). "Hard is Thy friendship to gain; (but when gained) Thou art a cow to one desirous of a cow, a horse to one desirous of a horse; Thou art all in all to Thy friend." "Glosify naught besides, O friends, so shall no evil or sorrow trouble you; praise only Mighty Indra and say your lauds repeatedly" (VIII 1,1.) "I would not sell Thee, O Lord, even for a mighty price; not for thousands ; nor for tens of thousands ; nor yet for hundreds of thousands, O most Glorious One" (VIII 1. 5.) "May we be acquainted with Thine innermost benevolence neglect us not; come to us." "Go to the Wise Un-conquered One, ask and implore thou of Him, who is far far better than thy friends in every way." "Whether men mockingly say :' "Depart hence, ye who serve and worship Indra alone and none else,—depart ye hence unto another place' or whether even our enemies call us blest, we shall cling to Him and Him alone so that we may ever dwell in His care and shelter and bliss" (1,4,3,4,5,6,) "What mortal can dare harm him whose sole wealth is God?" (VII, 32,14). "Great are the ways of His gui-

dance and full manifold are the means of His instructions; and never, do His aids and favours diminish." (VI, 45,3) "Look out for us as our Leader, and guide us on to yet goodlier weal. Excellent Guardian, bear us well through all peril; be a good and pleasant Leader of us towards our goal." "Let us betake us to the lofty shelter of Thy mighty high arms (aid)." (VI, 47, 7,8) " Desiring, longing and yearning for Thee, O Mighty One, we praise Thee with all our-might ; mark this well, O good Lord" (VII, 31, 4). "O ! Almighty Lord I have chosen no other than Thee as my comforter and Saviour, so be gracious unto us". (VIII, 69, 1) "Thou indeed art our Father, O Good Lord ; Thou hast ever been our Mother O Almighty ; hence we strive for Thy blessings". (VIII, 87,11). "Thou, our God, O Mightiest, verily cheerest and blessest mortal man. O Glorious One, there is no other Comforter but Thou. I speak to Thee". "Great in Thy power and wisdom, Strong with thought that comprehendeth all, Thou hast filled this full with majesty" (VIII,57,2) "Verily, Indra, we are Thine ; we Thy worshippers depend on Thee ; for there is none but only Thou to show us grace" (VII, 55, 13). Here in these mantras we

have Prapatti Yoga which is to accept God, His Will, His Law, His Word, His Guidance as our only true ultimate Friend and Saviour and shape our conduct accordingly.

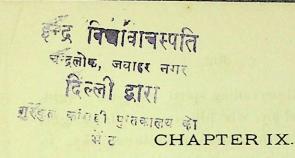
The great sage Patanjali in his Yoga Sutras gives the name (ईश्वर प्रणिधान) *Iswara Pranidhana* to this same Prapatti Yoga. Vyasa in his commentary on Yoga Sutras says that to dedicate all desires all faculties and all activities one's whole heart and mind and soul to God is *Iswara Pranidhana*. (II, 32, 45, Yoga Sutras.) Dr. Bhandarkar also devotes a chapter in his Prapanna Pralapita (p.455-59) to Prapatti Yoga. When the Geeta tells man to do his duty without attachment as commanded in Yajur Veda XI, 1,2, we have Prapatti Yoga.

The aim of Prapatti Yoga is to dedicate one's entire life to the service of God, to promote all that is good, happy and lovely, to further the cause of Truth, Justice and Freedom, to spread true knowledge, genuine, spirituality and real religious fervour, as much as lies in one's power, by accepting God as our Father, Mother, Friend, Guide, Teacher and Lord. Thus we see that all these Yogas or Methods are not really antagonistic but mutually aids to reach the same goal.

According to the system of Ramanuja charya's Prapatti or Saranagti is of six kinds :— determination to do only what which is acceptable to God ; a resolve to avoid what is not acceptable to Him ; a firm faith in His protection guidance and providence ; to accept Him as one's shelter and pray to Him often fervently, to surrender one's entire self to Him, and to be most humble. Now the reader can find all these ideas not only scattered in the Vedas but also at every step almost. On page 457 Dr. Bhandarkar says that a Devotee of God will pray to Him fervently and constantly and in different ways for His protection and care; this he thinks is one of the six ways of Prapatti. Well, do we not find this in the Vedas? How fervently and ardently do the Vedic Rishis pray to God in an infinite variety of ways ! On page 126 Dr. Bhandarkar calls this a mark of the childhood of man ; but if Tukaram prays to God in a lesser variety of ways, he is a great saint ! The Vedic Rishi praying to God for almost every thing that is desirable here as well as hereafter is but a child. Dr. Bhandarkar's bias against the Vedas is so great that the Vedas full of the finest spirit of all Yogas of Jnana, Bhakti, Karma, Prapatti, etc., are child-like and therefore to be

discarded ! Nothing is blinder than bias !

We have shown that the Vedas are not be set aside so light heartedly as in the fashion. They deserve to be studied in the right sincere spirit. Then we shall find that the Vedas are the most valuable earliest scripture of mankind ; the best, the most universal and all comprehensive. We shall then find that the Vedas can lift man from Nature to Nature's God by teaching him all the different Yogas or Methods of reaching Him. What a most valuable treasure has God given to us in the Veda. Let us all cherish this Treasure with profound respect, for it is said in the Veda that "At first in the very beginning the Vedic Prayers were uttered ; the All-Wise, All Loving Lord disclosed bright flashes of wisdom from the highest place—disclosed His deepest, nearest, revelations, womb of the non-existant (potentiality) and the existent (actuality)". (A.V.IV, 1,1)

CHAPTER IX.

VEDIC CONCEPTION OF GOD AND HIS NATURE.

"Like Thee, Thyself; the singers' Friend, Thou movest, as it were, besought, Bold One, the Axle of the Universe" (I, 30, 14).

"Master of the Past, the Present, and the Future" (I, 66, 4).

"Bearing all manly might and powers in His hand, hidden in the innermost recesses (heart) of all, He struck the Gods with fear; men filled with understanding and activity see Him there (hidden in the heart of all) when they sing His praise and pray to Him with all their heart" (I, 67, 2).

"He the Unborn, upholds the earth, the mid-region, and the heavens with effective utterance of the *mantras* (Vedic Verses) of truth; Thou, Life of All, hast reached the deepest recesses and pervaded all spaces; so, do Thou guard well all the dear goals or places that Thy creatures love" (I, 67, 3).

" The All-pervading spirit of pure, light, love, beauty and joy, who fills and dwells in light, mid-space, the earth, waters, mountains, sky, in stones and rocks, in men and cattle, in truth and sacrifice and altars and in homes, priests and the best and noblest things and places, is the Eternal Truth Law and Guest to be worshipped as such by all men " (IV, 40, 5).

" Thou manifestest Thy Glory as Varuna and Mitra and Indra ; in Thee all the Gods have their being, O Source of Light, Love, Strength and all Excellence ; mysterious is Thy Name, O Self-Sustainer " (V, 3, 1, 2).

" Hero of Heroes, Thou art Indra ; Thou art Vishnu of Mighty deeds, Adorable ; Thou Brahmanaspati, the Brahman dealing weal ; Thou, O Sustainer, with Thy wisdom tendest us. Thou art King Varuna whose Laws stand fast ; as Mitra, Wonder-worker, Thou must be implored, adored. Aryaman, Heroes, Lord, Guardian of the good and the noble art Thou, enriching all, and liberal Ansa and distributor, Thou, O God. Thou, as Tvashtar, givest strength to the worshipper, blessing him with noble brave sons ; Thou art Rudra the Mighty Spirit of Heaven ; Thine is the grandeur of Mitra akin to Vak ; Thou art

the Lord of all invigourating food and of the might of maruts ; Thou movest upon the wings of tawny winds ; Thou art, the home of weal and bliss. As Pushan, Thou Thy—self protectest worshippers. As Savitar, Holy, Thou grantest precious noble things. As Bhaga, Thou, Lord of men, rulest over wealth and guardest him in his house who serves Thee well. Thou art Ribhu, Aditi, Bharati, Sarasvati ; Thou art highest vital power, the lofty might that furthers each design ; Thou art wealth manifold diffused on every side. People seek Thee as Sons, Father, Friend and King and Lord with their prayers, of Lovely, Beauty all things belong to Thee, Men seek and find brotherhood with thee by holy acts " (II, 1).

" The All-pervading Spirit who measured out the realms of space, the most wise sage who made the lucid spheres of heaven, the Infallible Undecivable, unconquerable One who spread out all the Worlds is their protector and guard of immortality " (VI, 7, 7).

" O Agni (Radiant One), Thou hast made the Sun, undecaying Star, to mount the sky, bestowing light on all life " (X, 156,4)

" Thou, Most Victorious with Thy conquering strength, Most Mighty One, dost manifest Thy glory in the world's wealth for the benefit of pious, wise, godly persons. Most sublime is Thy joy and ecstacy, Most spendid is Thy wisdom and mental power, therefore men serve Thee like vassals, O Undecaying One. " (I 127 9),

" Thou who hast covered heaven and earth with splendour and with Thy glories, Glorious and Triumphant, continue Thou to shine on us with strength abundant, rich and long enduring".
(VI, 11, 1).

" Naught by our human nature do we know of Him from whom all gifts and blessings come " [All that we know of Him comes from Him.]
(V, 48, 5).

" He is Master of sublime Dominion ; He is Lord of Might and lofty riches, He is self-dependent, Most Youthful and Liberal" (IV, 12, 3).

" I declare the Law with reverence ; whatever is, is by Thine Order and Command, O source of all knowledge. Thou art the Sovran Ruler of whatever is in the world, of whatever wealth there is in the heavens and on the earth "
(IV, 5, 11).

" There liveth none to check or stay His energies and gracious bounties, none who can say, He giveth not " (VIII, 32, 15).

" Great art Thou, O Mighty Lord, through Thy inherent powers. Thou art the sole Monarch of the whole Universe, making and unmaking everything " (III, 46, 2.)

"Thou art the Sole Ruler over all and Adorable by all ; Thou givest strengthening food and increase to us, dry grain from wet lands rich in sweets, Thou hast put undecaying store of light into the Sun, spread-abroad the streams by established Law, in the field the plants that blossom and bear seed ; Thou hast made the matchless lightnings of the sky, Vast, compassing vast realms " (II, 13,6,7).

" Of Thee, the Mighty Chief, the Hero, Sovereign Ruler Ancient, Ever Young, Joyous, Undecaying One, Renowned and Great—great are the exploits" (1II, 46, 11,)

" Indra is the sole sovereign Lord of earth and heaven, of waters and mountains, of the high and the wise ; He must he worshipped in rest and effort or in acquisition and preservation (of wealth and things) " Vaster than beyond,

days and nights, the heavens and the oceans, the bounds of the earth and the wind's extension, the rivers and continents, is Indra" (X, 89, 10, 11).

"The moon came from His mind, the sun from His eye, Indra and Agni from His mouth, Vayu (air) from His breath, the mid-space from His navel and the sky from His head, the earth from His feet and the directions and regions from His ears" "So mighty is His greatness: yea, greater than all, this is He". (X 90,13,14,3)

"He, the Impetous One, hath waxed immensely; with His vast glory He hath filled earth and heaven; even beyond all this His majesty extendeth; for He hath exceeded all the worlds in greatness" (IV. 16,5.)

"He, our Father and Guardian, the Rishi (All-Seeing Inspirer), has offered up all things existing for the good of His creatures; He encompassing and covering all, from the first, hath entered into and pervades all filling them full with His infinite glory' (X,81,1).

"That One alone is Agni, Aditya, Vayu, Chandramas, Sukra, Brahma, Apah, Prajapati". (The One is given different names according to different attributes) (Yajur. 32,1).

"There is no likeness of Him whose glory is infinite" (Yajur. 32,3)

"Before whom there was nothing but who hath evolved everything. He the Lord of creatures, gives joy to all His creatures". (Yajur Veda 32,5).

"Beyond all beings, beyond all worlds, beyond all quarters and directions, and yet pervading all, He, establishing the First-born of Law (Vak) hath entered into the innermost heart of everything (*i.e.*, fills it) by His Spirit" (Yaj. 32,11).

"Neither the Second nor the Third nor yet the Fourth ; neither the Fifth, nor the Sixth nor yet Seventh; neither the Eighth nor the Ninth, nor yet the Tenth. He is said to be ; but He is One, One, One Alone ; all might is in Him, and all Gods have their being in him, the One, One, One Alone" (Atharva Veda XIII, 4,16,21).

From these Veda Mantras we can learn something of the nature of God, of whom "Naught by our own nature do we know" unless He Himself graciously teaches us through His work, Nature and the Veda. If a human child is left in a wilderness untaught by man far away from the Company of man, he will know as little as the lower animals do. Indeed we have very

little, almost nothing, to be proud of : all our knowledge, all our powers, all our ability and strength, is from God. "Ours" or "Mine" is nothing, all is God's ! This fact is put beautifully in Yajur Veda 40, 1, thus "Everything in this whole round of the Universe is God-made, God protected, and God-pervaded ; therefore, be not proud be not selfish and greedy but be charitable, liberal and enjoy what God gives Thee sharing it with thy fellow-creatures and without attachment ; for, whose is all this wealth ? it is God's and God's alone." Nothing, then is ours ! Or, it is ours in the sense that we are God's. This world is God's and if we *realise* that we are also God's children, then, the world of God becomes ours ! This idea is implied in the following mantra :—" Thou hast indeed been our Father, yea, Thou hast ever been our Mother, O Gracious All-mighty, All-knowing Lord ; hence we seek and pray for Thy favour grace and bliss (which is ours by our birth-right as Thy children)". But this was by the way.

To return to our subject : The teaching of the Veda about God is that He is All-in-All " He makes and unmakes the world". He protects and preserves them. He is the "Wonder

Worker". He has " created the worlds and offered them up for the good of His creatures." He is the " One Sole Sovran Ruler" He is "One One, only One, One alone." He is " like Himself " Matchless is His might, matchless in His wisdom, matchless is His dominion and rule". He is the "Lord of Creatures" and also "Lord of Gods". "All power and might is in Him" and "all Gods have their being in Him." "The whole Universe is His and is a small atom in Him for he is mightier and vaster than the universes or worlds." He is "beyond the worlds and also within them." In other words, He is both *transcendent* and *immanent* as well. The World is His body or " shining mail," " golden vestment ". He is *Savita* the Source and Impeller of all. He is the Glorious one. " He is thousand-headed, thousand-eyed, thousand-footed—so vast, so great is His glory but vaster and greater than all this is he."

Before we finish this section we have to clear up one point, which, if left untouched, might possibly give rise to error. When we said God is All-in-All, or when we said that the Vedic conception of God is that He is the All-in-All

some people might think that the Veda teaches pantheism. A little thought will show that the Vedic doctrine is not pantheistic. What is pantheism? The word All-God-sm. But in English the word all is used in two senses, collectively as well as distributively; (1) all the whole. (2) every one. So when pantheism is put as equivelent to " All-God-sm. " it will have two senses. *viz*: (1) the whole-god-sm (2) every one-god-sm. Thus pantheism has come to mean two quite separate ideas; it may mean (1) The whole is God, as a whole; or (2) every thing is God, separately. Now the Vedic idea is neither of these two; for nowhere does the Veda say " God is the whole World " or " God is this or that part of the World ". On the other hand the Veda clearly says " All this manifests His glory and greatness; All this He has made; All this he guides and directs and rules over—but He is vaster, greater by far than All this and he pervades All this and trascends All this too." The Veda clearly says that He has filled all this full with His glory. So, according to the Veda, neither every thing is God nor all is God, but everything and all do but manifest His glory. Every thing that we

see and all that we perceive, reflect but the glory of God, which is infinite, inconceivable and immeasurable. Thus we see that the Veda is not pantheistic. In chapter I of part II we showed that the Veda does not teach Nature-Worship, and here we see that it does not teach pantheism. In the Brihadaranyaka Upanisad (III, 7, 7) we have a beautiful passage which will help us a good deal in clearing up, the position of the Veda; " He who dwelling in the earth, water, fire, wind, sky, sun, moon, stars.......and the soul of man, is distinct from them, whom they do not know, whose body they are, and who, being in the inside, controls them all, is the indestructible controlling soul or spirit अन्तर्यामिन = Antaryamin). This *Antaryamin* is not seen or heard or known but is the Sayer, Hearer and Knower." This all-seeing, all-hearing, all-knowing, all-pervading spirit is distinct from all objects (including the individual souls of men) but dwells in them and controls them. God, though the immanent controlling spirit in all beings, is distinct from them all. In this sense the Veda says that " He is the warp and woof of the web of creation " pervading it and controlling it by means of His majestic glory.

CHAPTER X.

VEDIC CONCEPT OF THE RELATTON OF GOD TO MAN.

" Be to us easy of approach, even as a father to his son, freely giving Thy holy gift of blessings; O Radiant Lord, be with us for our weal "

Rig. Veda I, 1, 9.

The previous Chapter dealt with the Vedic Concept of God and His Nature. In this section we give together some of the Vedic Mantras that bear upon His relation to Man particularly, although some idea can be formed of this relation from the mantras scattered throughout the previous sections and chapters of this booklet. In the Veda we have the spontanious out-pourings of the heart of the Rishis in various situations of life. Whether in weal or woe they remembered God and called upon His name and prayed to Him incessantly; infact, they never forget Him; for, God to them was the very breath, soul and life as it were of their whole being and becoming. Their faith in God was so deep; their consciousness of His presence everywhere was so

full ; their idea of His power, wisdom, love and glory was so great ; their love of God, Nature, and Duty was so sincere and simple ; their companionship and association with God was so real and complete ; and their devotion so true and fervid that it becomes very difficult for the modern man, proud in His acquisition and accumulation of knowledge, both to understand and appreciate the relation in which the Vedic Rishis thought themselves to be to God. The modern man, trained in the subtle lores and "logies" bred in the different "schisms" and "isms" has grown more conscious of his own power and ability; and especially the sciences have made him still more haughty and self-conscious. The Rishis were, however, both self-conscious and God-conscious ; but today man is not at all God-conscious, or rather, has lost his God-consciousness. So if modern man will regain his lost or decayed God-consciousness, then, we think, and then alone he will be in a position to both understand and appreciate the utterances of the Vedic Rishis. The Vedic Rishis were 'whole full perfect' men—both self-conscious as well as God-conscious we must become 'whole' men like them to know them or to interpret them. We are now only self-consci-

ous *i. e.*, conscious of our own ability ; we must become God-conscious also *i. e.*, conscious of the power, wisdom, love and glory of God, like the Vedic Rishis.

But we are digressing, To return to our subject. How did the Rishis look upon God ; in what relation did they hold Him. Let the Veda speak :—

(*i*) God our Father, Mother, Brother and Kith and Kin.

"O Indra, Thou art more to me than my father or niggard careless brother is ; Thou and my mother appear alike, O Good Lord, in being good kind munificent and in giving me ample gift and abundant wealth" (VIII, 1, 6).

"Stay, O Glorious One, with me for my weal do not leave me or neglect me and turn thy mind away from me, here I worship Thee with my offerings. With sweetest songs I grasp the garment's hem, as a son grasps his fathers O Hero of mighty deeds" (III, 53, 2) " Agni, O Resplendent One, Thou art our Providence, our Father Thou, we are Thy brethren and kinsmen, and thou art our Spring of life. In Thee, most Heroic, rich in noble heroes, Guardian of high

Decrees, meet hundred thousand blessed treasures, O Infallible" "Pardon, we pray, this sin of ours, O Radiant One—the path which we have trodden widely straying, Dear Father and Friend, caring for the pious, Thou speedest nigh and inspirest mortals" "Thou gainest for the pious highest wealth that man may desire ; hence Thou art called Father caring even for the weak, and the wisest Teacher as thou teachest Lore to the simple and the pure" (I, 31, 10, 16, 14) " Be Thou our Guardian, show Thyself our kinsman watching and blessing Thy worshipper. As friend, as Father, most Fatherly of fathers giving the suppliant vital strength and freedom " (IV, 17, 17). " I invoke Thee, O Glorius one, for Thou art our Providence as much as our Father " (VIII, 29, 11). " No kinship is there better than Thine, O Lord Bounties ; a father ever is no better " (VII, 32, 19). " O Indra, turn us not away, be our companion and co-enjoyer in our lives, Thou art our protection, Thou alone art kin, turn us not away O Indra " (VIII, 86, 7) " Thou art our Father, O Good Lord , yea, Thou hast ever been our Mother. So, bless us, thy children." (VIII, 87, 11). " Fill us full with energetic wisdom as a father his sons, and teach

and guide us in our course of life, so that, living, we may attain to Thy light " (VII, 32, 26). " O ye Gods, ye alone are our kinsmen, as such, be kind to us, we implore ye ; let us not be weary of kinsmen like you " (II, 29, 4). " May I attain that dear state or condition of the All-Mighty Lord where men devoted to Him delight and enjoy His bliss. Verily He alone is our kinsman and relative—which Highest state of the All-pervading Lord affords perpetual spring of sweet joy and blessedness." (I, 154, 5).

(*ii*) God, our Friend, Guide, Path-finder, Companion.

" Two Birds of beautiful plumage. (The Individual and Universal Souls) knit with the closest ties of friendship, live in and encompass one and the same Three (the material Body and Universe). One of the Twain eats the sweet Fig-trees' fuitage ; the Other, eating not, shines in his own glory as a witness Eternal and Guardian " (1,164, 20). " Thou Lord of Wealth, art Master of all Treasures, Thou, Lord of Friends, art Thy friend's best Supporter " (I, 170, 5) "I, a mortal man, call Thee, God, Giver of Bliss, to be my Friend." " Thou, Pushan, Vivifier,

in whose friendship men who sing forth praise enjoy great advantage, even in wisdom, through Thy grace , in wisdom even they are advanced, O Wide Ruler". Not stirred to anger, come, Free-Giver, night to us. So, Wonder-Worker, may we turn Thy mind hither with effectual lauds. I slight Thee not, Thou Resplendent One ; Thy Friendship may not be neglected and undervalued " (I, 138, 2, 3, 4). " Go to the Wise unconquered One, ask and implore Thou of Him who is better than Thy friends " (I, 4, 4). " Strong in Thy friendship, Glorious Indra, Lord of power and might, we have no fear. We glorify Thee with praises, the never-conquered Conqueror. The gifts of Indra from of old, His saving succours, never fail" (I, 11, 2, 3). " For here a Father for His son, Kinsman for Kinsman, and Friend for His friend, choice worthy, blesses us offering His Gifts." " O Ancient Herald, be Thou glad and rejoice in this our rite and fellowship , hearken Thou well to these our songs" (I, 26, 3, 5). "May the auspicious favour of the Gods be ours, on us descend the bounty of the Righteous Gods. The friendship of the Gods have we devoutly sought ; so may the Gods extend our life " (I, 89, 2) " Your

men have followed Indra for His friendship and for His loving kindness glorified Him. For He bestows great weal : worship Him, Great and Kind, to win His favour ". (VI, 29, 1) " That Indra is our Mighty Friend, who with His trusty guidance leads men " " Thou who hast been the singer's Friend, a Friend suspicious with Thine aids, as such, O Indra, favour us ". " I call the Ancient Friend, allied with wealth, who speeds the lowly man, Him, to whom our prayer is made ". " Thou art Guardian and Friend of one and two, yea, of all pious men ".
(VI, 45, 1, 5, 17, 19).

CHAPTER XII

(*Miscellaneous*)

VEDIC CONCEPTION OF GOD AND HIS RELATION TO NATURE, MAN ETC.

" To Indra sing a Sama hymn, a lofty song to lofty Sage ; to Him who guards the law. (VIII, 87, 1).

" Thou, Indra, art the Conqueror : thou gavest splendour to the Sun. Maker of all things, thou art Mighty and All-God" (VIII, 87, 2).

" Radiant with light Thou didst make the sky, the luminous realm of heaven. The Deities, Indra, strove to win Thee for their Friend " (VIII, 87,3).

" Come unto us, O Indra, dear, still conquering, unconceable, vast as a mountain spread on all sides, Lord of Heaven " (VIII, 87, 4).

" O Truthful One, Thou art mightier than both the worlds ; Thou Strengthenest him who worships Thee, Lord of Heaven" (VIII, 87, 5).

" O Indra, bring great strength to us, bring valour, bring all-conquering heroic, progeny, O most energetic All-mighty , All-wise Lord " (VIII, 87, 10).

" For, Gracious, All-mighty, All-wise, Lord, Thou hast ever been a Mother and a Sire to us. So now for bliss, we pray to Thee "
(VIII, 87, 11).

" To Thee, Mighty, Much-invoked, who showest forth Thy glorious might, O All-maker, All-wise Lord, do I speak ; so grant Thou us heroic strength and offspring" — (VIII, 87. 12)

The most important Vedic conception of God is that He is conceived as the All-in-All. This sublime idea of the All-in-Allness of God, the Veda puts before us, as we have already seen, in a most remarkable unique manner. In fact, it is this idea which alone can give us the true key open the heart of the Vedic Seers to us ; for it is the only real basis for a true interpretation of the Veda. Take hold of this basic idea, and the Vedas become at once intelligible to you ; you will find what profound truths they contain ; and you will acknowledge their great value to mankind, their supreme merit which is all their own. But if you throw away this underlying principle of the Vedas then they will remain a sealed book. The Vedas themselves assert this much : " The Vedic Hymns rest upon and are revealed by the

Supreme Spirit, the highest Heavenly Being, the Imperishable One, upon whom all the Gods are centred and rest ; what can one, who does not know this, do with the Hymns ? " but they who know it well will get what they want"(I, 164,39). That the Vedic Hymns are revealed is seen from the following also ; "What think I truly am I know not clearly ; mysterious, fettered in my mind I wander. When the First-born of Holy Law approached me, then of this speech I first obtain a portion" (I, 164, 37). "First-born of Holy Law" is the Holy Vak or Inspired Speech. "They who by thought have guided all that Speech hath best, they who with their heart have uttered words of Truth, made stronger by the strength which the third part of the Prayer bestows, have by the fourth part of the Prayer learned the true nature of the Cow (Vak)." (Atharva Veda, VII, 1, 1). In Rig Veda X, 71, 125 also the same subject is treated. For a correct understanding of the Veda, then, one must know these two basic principles *viz.*, (i) That the Veda conceives God as the All-in-All and (ii) that the Vedic Rishis were fully conscious of the glory of God as manifested in all the workings of Nature. In other words, these

Rishis were God-conscious, God-devoted, God-inspired Sages, full of the love of God and of everything that is godly, pure, lawful and lovely. The heart of these Vedic Rishis was like a pure spotless mirror held up to the Beautious Face of Nature as illumined by the Majestic Glory of God. Take away this *Divine Illumination* from both the Vedas and Nature and what can you find in both of them? Nothing; and you will be the worst of atheists, finding no place for God in Nature as well as in the Veda. We shall now give a few more Veda Mantras about God:—

"O Indra, turn us not away; be our comrade, companion and co-enjoyer in all our experiences. For Thou art our Protector, yea, Thou art our Kin: O Indra, turn us not away." "O Indra, nor Gods nor mortals have attained to Thy Glory. Thou in Thy might surpassest all that hath been made; the Gods have not attained to Thy Majesty." "Loudly I call the Lord of Light, Indra, the Glorious, the Mighty, who evermore possesses ever resistless power. Holy, most liberal, may He lead us on to blessed riches and make all our path-ways pleasant for us." "Before Thee all beings tremble: the heavens

and earth before Thee shake with terror." "May Thy Truth, Wondrous Hero, be my Guard; bear me over all woe as over floods. When wilt Thou honour us with all nourishing and much to be desired opulence?" (VIII, 86, 7, 9, 13, 14, 15). "Let us praise Him who made these worlds and creatures, all things that sprang into being" "To Him the Most Auspicious, Mighty, Most Famous and Dearest One send forth thy prayer, stir Him with thy hymn, serve him with gifts that please him, invite him with thy homage; draw near him, O singer, and refrain from out-cry; make thy prayer heard; for will not He regard it?" (VIII, 85, 6, 11, 12). "Arranger of Things, unarranged, Source of Might, Indra, the Friend of all, we invoke for succour, the Guardian of treasure" "Praise him who sends us wealth, whose bounties injure none; He is not wroth with one who pleases Him, obeys Him and satisfies Him". Bring to your aid the Eternal One, the Almighty," (VIII, 88, 84, 7). "Thou with Thy greatness hast filled full even both the worlds with Thy might and glory. O Thou Most Mighty Indra" (VII, 20, 4). "Thou, in Thy strength, surpassest earth and heaven: the regions comprehend not all Thy greatness" "No

evil spirits have impelled us, nor friends, O Mightiest God, with their devices. Let our True God subdue the hostile rabble : let not the lewd approach our holy worship". "The humble hath invoked Thee for protection, Thee, Lord of great felicity ; Thou with a hundred aids hast been our Helper. May we be Thy friends for ever, eagerly yielding greater homage (VII, 21, 6, 5, 8, 9). "Knowing Thy Divine Immortal Might, I never forget Thy hymns of praise and holy songs. Thy name I do ever utter and call upon O Self-Glorious One" (VII, 22, 5), "Chasing with light our sin away" "O Agni, shine Thou weal and wealth on us; may Thy light chase our sin away." "For fair fields, for happy homes, for blessed riches do we worship Thee ; may Thy light chase our sin away. "As in a ship, convey Thou us, for our good, over the flood". (I, 97, 12, 8) "Still in *Vaisvanara's grace may we continue : Yea, He is King Supreme over all things living :........Present in heaven, in earth all present Agni,—all plants that grow hath He pervaded!; may He, present with vigour preserve

*Vaishvanara—Present with, common to, benefitting, and leading all peoples. (Griffith.)

us day and night from foemen" (I, 98, 1, 2) "May He carry us through all our troubles and grief as in a boat across the sea". (I, 99, 1) "He, Indra, in whom all strength is centred, the Mighty King Supreme of earth and heaven, Lord of true Power, Kind to even the humble, humbler of pride, of boundless knowledge, guardian of the Five Races of Men, the limit of whose power nor God by God-head nor mortals have reached,—He, Indra, Sole Lord of every holy service, be our succour" (I, 100). "He, Indra, whose great work of manly might is heaven and earth, whose holy Law (from rivers to the Sun) all keep and follow, who is the Lord of all the world that moves, and—breathes, who for the Brahman first before all found the Cows (*i. e.* gave rays *i. e.* rivelation of light and knowledge to the Sages and Rishis in the form of the Vedic Hymns), to whom all beings turn their constant thought—Him we invoke to be our Friend. O Indra, whether Thou delight Thee in loftiest gathering place or lowly dwelling, come thence to us, true Boon-Bestower; through love of Thee have we prepared oblations" (I, 101,3,15,6, 8). "The seven rivers bear Thy glory far and wide, and heaven and sky and earth display Thy comely

Form. The Sun and Moon in change alternate run their course that we, O Indra may behold and have faith in Thee" (I, 102, 2). "Thou hast made the earth to be the pattern of Thy strength—Thou art the counterpart of earth, the Master of lofty heaven with all its mighty Heroes, Thou hast filled all the region with Thy greatness: Yea, of a truth there is none other like Thee. Whose amplitude the heaven and earth have not attained, Thou, and none else, hast made all things in due order." (I, 52, 12, 13, 14). "Come Thou to us with abundant wealth by unobstructed path free from evil powers; and abide by us both when we are away from and near at home; protect us with Thy helps both far and near, protect us ever with Thy much-sought-for aids" (I, 129, 9). "None is superior or greater than or equal to Thyself" "Like car-wheels these beings all together follow after Thee; Thou art ever renowned as Great" (IV, 30, 1, 2). "Dear is the pious, devout, zealous person to Indra." "What friend of man, God-loving, hath delighted yearning therefore this day in Indra's friendship? What pious man seeks friendship bond and brother-hood with Indra?" (IV, 25, 1, 2). "The irresistible Ruler

and Governor directs all beings by His power as a bull drives the herd" (I, 7, 8). "May we come very close to Thee". "Thou art the hero's Friend, a Hero art Thou and Mighty: so may Thine heart be won to us". "So dwell Thou, Indra, even with me". "With Thee to help us let us answer all our enemies; for Thou art ours and we are Thine" (VIII, 81, 27, 28, 29, 32). "This Indra is our Gracious Friend; He sends to us varied riches in a full broad stream." "Thou whose commandment and behest of Sovran-Sway none disregards neither audacious man nor Gods" (VIII, 82, 3, 11). "By Indra were the luminous realms in heaven established and secured". "Thou blessest those who worship Thee". (VIII, 14, 9, 11).

"To Him, the Lord of All, the Lord of wealth and light; Him who is Lord for ever, Lord of men and tilth; Him who is Lord of horses, of Kine, of floods; Him who, never conquered, conquers and disposes all, the Victor, the Potent One, to Him, the Holy, to Indra—speak out your reverent prayer" (II, 21, 1, 2) "He verily, the God, the Glorious Indra, hath raised Him up for the good of man, greatest wonder-worker; He, self-reliant, Mighty and Triumphant, brings low the

head of the wicked proud *Dasa* (दास=Oppresser, tyrant). For man hath He created earth, water, heaven, and all, and ever does He help the prayer of him who worships Him" (II, 20, 6, 7). "From you all Truth and Law proceed; even the heavens break not your commandment;" "He encompasseth this All" (II, 24, 12, 11). "May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods. The friendship of the Gods have we devoutly sought; so may the Gods extend our life that we may live". "Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, Inspirer of the soul, that Pushan (पूषन=the Vivifier) may promote the increase of our weal, our Keeper and our Guard infallible for our good" (I, 89, 2, 5). "Thou, Soma, art pre-emient for wisdom; along the straightest path Thou art our Leader". "Thou, by Thine insight art most wise, Strong by Thine energies and all-possessing; Mighty art Thou by all Thy powers and greatness, by glories art Thou Glorious Guide of mortals". "Thine are King Varuna's Laws and statutes lofty and deep, O Soma, is Thy glory; All-pure art Thou like Mitra the Beloved, Adorable, like Aryaman, O Soma". "With all Thy glories on the earth,

in heaven, on mountains, in the plants, and in the waters—with all of these, well-pleased and not in anger, accept, O Royal Soma, our worship". "Thou, Soma art the Lord of Heroes, King, yea, Thou art Auspicious energy." "Guard us, King Soma, on all sides from him who threatens us; never let the friend of one like Thee be harmed". "With those delightful aids which Thou has for Thy worshipper, even with those protect Thou us". "Accept this our worship and praise; Come, be Thou nigh us to prosper us". "Enricher, healer of disease, wealth-finder, prosperor, be Thou a good Friend to us". "Some, Blissful One, take intense delight and deign to reign supreme in our heart, as kine in the grassy meads, as a young man in his own home" "O Soma, God; Mighty Sage, Thou dost befriend him who delighteth in Thy Friendship". "Save us from slanderous reproach, keep us from distress; be unto us a Gracious Friend". "These herbs, kine, running waters, all these Thou hast generated, the spacious firmament hast Thou expanded, and Thou hast dispelled darkness with the light" (1,91). "Strong Pushan's majesty is lauded evermore, the glory of His lordly might is never faint; seeking felicity I pray Him nigh to help.

the Source of bliss, who, the Vigorous One, God, hath drawn to Him the hearts of all ; I, a man, call Thee, a God, Giver of bliss, to be my Friend". "Thou, Pushan in whose friendship they who sing forth enjoy advantage even in wisdom through Thy grace in wisdom even they are advanced, O wide-Ruler, Free-Giver, Wonder-Worker! " (1, 138, 1, 2, 3),

We need not give any more quotations from the Veda ; the above given mantras are enough to carry home to the reader the fact that the Veda teaches man to sing the glory of God under various names, epithets and appellations of the different manifestations of the Glory of the Supreme One, Agni, Indra, Soma, Pushan, etc. The Veda wants us, in fact, *to see God in every thing, as well as, to see every thing in God.* In other words, to teach us the Solidarity of the Universe founded upon the All-in-Allness of God is the purpose, grand and sublime, of the Veda. The Veda says that every thing in this world points to God; every thing in this world puts us in mind of God; because every thing has come from Him, every thing is centred in Him. To the Vedic Rishis God was the All-in-All, their very breath, life, soul and spirit. They dedicated every thing

to Him before they used it, they prayed to Him for every thing strengthening and ennobling, they clung to Him, they longed and yearned for Him, they cried and called to Him, in joy as well as in distress, they regarded Him, saw Him and remembered Him as their nearest Kith and Kin as their dearest friend, father, mother, guardian, guide, leader, teacher, path-finder, champion, companion, physician, king, lord, master, life-giver, vivifier, saviour, comforter, purifier and bliss-giver. To these Rishis God was the Alpha and the Omega and all that is between; He was the A, U, and M, the beginning, the middle, the end; the Evolver, Preserver and Dissolver of worlds upon worlds; the warp and the woof of the web of Creation. This sublime all comprehensive Vedic conception of God and His relation to man, it is curious to find, has misled ignorant critics of the Veda. The monotheist can find monotheism; the pantheist, pantheism; the polytheist, ploytheism; the naturalist, natureworship; the realist, realism; the idealist, idealism; the rationalist, rationalism; in this broad all-comprehensive concept of God. The Veda calls God by different names given to the different attributes and manifestations of His Glory.

CHAPTER XII.

SUMMARY AND CONLCUSION.

"In Mitra's shelter that extends to utmost distance may we dwell unmenaced, and guarded by His care ever as sons of the Lord" (V, 65, 5).

"Stretch out your arms with favouring love unto Thy worshipper; for in all places is sung forth Your ever gracious friendliness".

(V, 64, 2).

"That I may gain a refuge now, may my steps be on Mitra's path, men go protected in the charge of This dear Friend who harms none"

(V, 64, 3).

"Well knowing I have bound myself to my duty as a horse to the Yoke. I am bearing that knowing that it will carry me across and save me. I seek for no release, no turning back therefrom. The Knower of the path will lead me straight as my Guide". (V, 46, 1).

We began with a small theme: the subject of Vedic Prayers. Dr. Bhandarkar's bias

against the Vedas has forced us to write this booklet. We have shown how and where his ideas about Vedic Prayers are misleading. In doing so we have had to handle such large themes as: The world, Evolutoin, The one and the Many, How can we be happy, the Paths or Methods of Substitution, Sraddha, Karma, Jnana, Bhakti and Prapatti. We have briefly treated these big subjects in the light of Vedic Thought. We are aware of our imperfections in dealing with such high topics. We have not yet exhausted all that we have had to say about Dr. Bhandarkar's bias against the Vedas. We intend to put before the public another booklet containing our views on some of the remaining points where in we differ from the learned Doctor, as a supplement to this one. In the meanwhile we shall welcome any criticism of our views which we shall gladly notice in our next booklet with our replies.

The principal object of writing these pages we have already stated in the introduction: to vindicate the value of the Vedas. In this connection the following short quotation from Dr. Bhandarkar's book under review is pertinent:— "The current of religious thought and inquiry has

been flowing continuously in our country. But from the olden times the tendency is not towards union or unification but towards emphasizing sectarian differences or towards establishing different sects. And although, as regards the principal doctrines among these sects, there is unanimity, still, as all attention is directed towards the differences the unanimity has not effected any good". (p. 280 Prapanna Pralapita) Here we notice the following points, (I) Our people have been fond of religious enquiry from very old times. (2) They are fond of laying stress more on points of difference that keep them apart, than upon points of unity that can bind them all into one organic whole. Hence (3) no good has come out of the points of unity. Whether these views of Dr. Bhandarkar as applied to the whole of India, ancient and modern, are correct or not we shall not discuss here. But one thing particularly we cannot help noticing regarding Dr. Bhandarkar's attitude towards the Arya Samaj (an attitude which exposes him to the blame which he casts at the people of India in the above quoted passage.) The differenee between the faith of the Arya Samaj and that of the Prarthana or Brahmo Samaj is very slight as we have shown

in the preceding pages while the aim and purpose of both is the same. In fact we have shown how the higher self of the Acharya of the Prarthana Samaj approaches nearest the Arya Samaj while his lower self drags him away from the Vedic Sun. In other words when Dr. Bhandarkar is at his best his views, ideals and beliefs are almost the same as those of the Arya Samaj. Thus, in our opinion, there is no difference worth the name between the Arya and the Prarthana Samajes (including the Brahmo Samaj). The best minds of these Samajes, being the same and having the same ideals, can work together in a most friendly way if they try to set aside their biases and narrow differences. Had men like Dr. Bhandarkar approached the Vedas in a sincere sympathetic spirit and a humble unbiassed mood the differences between these Samajes would have not kept them apart and would have died away their natural death. Had Dr. Bhandarkar taken his stand upon the Vedas, like the Arya Samaj, those Vedas which are the quintessence of all that is elevating, ennobling and beautiful—the Vedas which are the universal nonsectarian, earliest all embracing Sacred Scripture of humanity—the Vedas in which alone the " practical " West and

the "Spiritual" East can meet and shake hands —the Vedas which can lift man, through the Yogas of Shraddha, Karma, Jnana, Bhakti and Prapatti to God—the Vedas which can lead man from physical Diversity to Spiritual Unity—the Vedas which contain the germ, seed, life, soul and perfection of Dharma or True Religion, Right Knowledge, genuine Bhakti (spiritual fervour)—yes, had Dr. Bhandarkar studied the Vedas in the spirit in which he read Tukaram, Geeta or the Upanishads, and had Dr. Bhandarkar not been carried away and astray by the catch words of Evolution, Growth and Development, he would not have differed from the Arya Samaj, and he would not himself have been the cause of widening the gulf between the Arya Samaj and his Prarthana Samaj or Brahmo Samaj. It is our firm conviction that the Vedas can bring together and bind and unite not only the Arya Samaj, Brahmo Samaj or Prarthana Samaj but the whole world of religions, including Christianity, Mahomedanism and Buddhism, because these are all mere off-shoots of the Vedic Dharma. The great Swami Dayananda of holy memory saw this holy grand vision full fifty years ago—almost the very same noble vision which the great Raja

Ram Mohan Roy saw a hundred years ago—the same sacred vision which the great founder of Bahaism saw in distant lands outside India. A deep study of the Vedas is required to accomplish this consummation devoutly to be wished for.

Reader, the Vedas have shown you how to get at Spiritual Unity from Physical Diversity, how to find the one among the Many, how to bring beautiful order and cosmos from the chaos of narrowminded sectarianism based on bias and ignorance. Take the Vedas, study them, practise their teaching to reach your goal and then, if you like, preach *Veda* and *Deva* to your brethren in order to establish the Kingdom of God in the hearts of men, as commanded in the last mantra of the Rig Veda:—"One and the same be your resolve, and be your minds of one accord. United be the thoughts of all that all may agree and live together happily". (X, 191,4.)